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"LIBERTY, HOLINESS, LOVE."

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For the Register.

HAVE CHRISTIANS POWER TO WORK OUT THEIR OWN SALVATION?

This question is intimately related to the topic of our last number; that of *probation*. There is, however, some variety of aspect. The point we would now especially contemplate is this; *Is there any connection—and if any, what—between the acts and habits of men in the present life, and their character and condition in the future state?* Those who repudiate the doctrine of the probationary and preparatory character of the present existence of man in relation to their future being, must, of course, answer the question before us in the negative. We, however, are disposed to answer it in the affirmative. The latter answer, in our view, is both scriptural and reasonable; being implied in the doctrine of *natural sequence* and of *moral retribution*.

1. *The Scriptural argument.* The Bible furnishes the following testimonies. 'Work out your own salvation.' 'Give diligence to make your calling and your election sure for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ. As a man soweth so shall he also reap: he that soweth to his flesh shall of the flesh reap corruption; but he who soweth to the spirit shall of the spirit reap *everlasting life.*' The wages of sin is death; but the wages of holiness—this being the necessary complement of the contrast—is eternal life, the gift of God, through Jesus Christ our Lord.' If ye live according to the flesh ye shall die; but if, through the spirit, ye do mortify the deeds of the body, ye shall *live*;' shall inherit everlasting life. 'Blessed are the dead who die in the Lord; yea with the spirit, for they rest from their labors and their works do follow them.' These quotations are but a specimen. They suffice, however, for our present purpose. They obviously stand on a principle of retribution: the rendering of *death* or evil, to the wicked; but of *life* or good, to the righteous. This point cannot, will *not*, be questioned. But we are told that *the whole*, both of the blessing and the curse, is to be realized in the present life. If so, then where is to be found any Scriptural-revelation and proof of a future existence for man? If '*eternal life*' be enjoyed in this world, what evidence does the Bible furnish that there is a world beyond the grave? If the curse be limited to earthly scenes, why not the blessing? They are both announced in the Scriptures as *equally final*. It is promised that *eternal life* shall be rendered to those who patiently continue in well doing. Is not this *a final* blessing? Is there *another* eternal life to come afterward? And the eternal life here announced is secured by a patient continuance in well doing. It is a salvation which is 'wrought out' by the subjects of it. It is a blessing bestowed on those who have fed the hungry, clothed the naked, ministered to the sick, visited the prisoner; on those who have fought a good fight: who have endured hardness as good soldiers of Jesus Christ; who have believed to the saving of the soul; bestowed, manifestly, *because* they had done these things, bestowed *as a reward*. There can be no mistake. This *is* the Scriptural representation.

'When the Son of Man cometh, he shall reward every man according to his works.' This is a very brief and summary account of the manner in which the kingdom of heaven should be administered. And the most considerable of the parables of our Lord were designed to describe this administration more definitely. Such are the parables, of the Virgins; of the Talents; of the Sheep and Goats; of the Tares of the field; of the Net, cast into the sea; of the Laborers; of the Great Supper; and of the Marriage. The design of these, and of some other, parables is announced in their introduction. 'The kingdom of heaven is *like* etc.' In all these parables two descriptions of character are represented. The one, good; the other, evil. They each come to different and opposite destinies. And these destinies are accorded on the principle of *retribution*, and so far as involved in the kingdom of God, are *final*. Nothing beyond them seems even to be estimated. 'Then shall the righteous shine forth as the sun in the kingdom of their Father.' What commentator has ever interpreted this passage as describing an *earthly* scene?

Now if the righteous *on earth* are to be the subjects of a salvation which is to be consummated in *the future state*—in heaven—and if this salvation be promised to them *because* they are righteous, the inference is manifest, that men—especially those who enjoy the advantages of the Gospel—*are enabled* to work out their own salvation. They possess the power of *being righteous*; of living righteously. And this righteousness is often declared in the Bible to be the *condition* of salvation. That men can *earn* it, as a laborer earns his just wages, is not a fact defended by any one. But the Scriptural representation is, that it is the 'righteous man's reward.' And who will deny that men have power, *to believe well evidenced truth; and to obey this truth by denying ungodliness and worldly lust, and by living soberly, righteously and godlily in the world?* And if they have it, they then possess the ability and the privilege of laying up treasure in heaven and of becoming rich toward God and for eternity. Not that they *merit* all this on the pure principles of justice. No: their salvation is *of grace*. But it is not grace *to the entire exclusion of justice*. It is grace which furnishes the opportunity and makes the overture. And it is justice which fulfils the promise and adapts the reward to the kind of labor which preceded it. Our father in heaven is both '*a just God* and *a Savior*.' He makes a distinction between the righteous and the wicked. Far be it from God that he should either save or destroy the righteous and the unrighteous indiscriminately.

2. *The argument from natural reference and analogy.* We have found—as we think—the Scriptural argument to be express and decisive. What can be more so, for it is in so many plain words; 'the righteous, shall enter life eternal; but these, shall go away into everlasting punishment.' We undertake not to decide that these awards are *interminable*. Yet so far as we have express instruction on the subject, they appear to be *final*. If there be *a further ultimate, another ultimatum beyond*, it has not, as yet,—we think,—been made a matter of revelation. 'Secret things belong to the Lord, our God.'—Is it, however, alleged, that we are informed of a time, when the kingdom of heaven *will terminate*. 'Then, cometh the end, when he shall have delivered up the kingdom to God, even the Father, having put down all rule and authority and power. For, he must reign, until he hath put all enemies under his feet. The last enemy, death, shall be destroyed. And, all things, being thus under subjection to the Son, and the Son himself subject to the Father, God will be *all in all;* He will be adored and glorified by all His creatures.' The Apostle, in this passage, describes the scene, which *will follow* the resurrection. He discusses, throughout the chapter, xv. Corinthians, the subject of the resurrection of *the just; of the dead in Christ*. The subjects, of this resurrection, will henceforth be *holy and happy*. There will be, among them, no insubordination to God and to Christ. They will die no more. Yet, they will still be in the kingdom of God. It is then, especially, that, they shall shine forth as the sun in the kingdom of their Father.' The *end*, mentioned in verse xxiv., must refer to the end of the earthly administration of this kingdom, while the great work of *reconciliation* was being carried on. It is *consummated at the resurrection*. Equally so, whether the resurrection be general and simultaneous, or individual and successive. And, the subjects of this resurrection, are *the righteous;* those, who have warred a good warfare, and overcome the world. The Apostle, in Col. iii. 2, intimates his own great solicitude and efforts, to secure, for himself, the high privilege, of this very thing. '*If, by any means, I might attain unto the resurrection of the dead.*' Could it be proved, that it is not in the kingdom *of Christ*, that his people will be glorified, but, in *the next* kingdom, beyond it; and, also, proved that in this latter kingdom, all mankind, indiscrimately, will be partakers of this glorification; it would, *then*, be apparent, that it is not the part of any man to work out his own salvation.

So far, as our knowledge of the work, the creation, the kingdom of God, extends, there is *a law of order;* a constitution connecting *tendencies and causes*, with *references and effects*. The former, are *adapted* to produce the latter; these, correspond to those. Sunny days and plentiful showers, produce plentiful harvests.—A thorough discipline, makes an efficient army. A well spent, and well instructed youth, is a preparation for a useful and virtuous manhood. An enlightened, and industrious manhood, is introductory to an honored and respected old age. When men pass from one stage, or department of life to another, they carry with them their knowledge; their dispositions; their habits; their distinctive character. It is the law of their nature. It is the necessary result of their constitution. Whatever a man does *once*, he does *more easily* a second time. When he performs an act of virtuous self-denial, an effect is produced on *the state* of his mind. Let this act be repeated, the effect will be deepened. Let it be often done, and a *habit*, soon or late, is induced. It is thus, that all habits, good and evil, are contracted. And it is of *habits*, that a man's character consists. Let the right and the due influences act upon a child—any child which possesses all the elements of a proper man—and that child will become *habitually* regular, diligent, just, faithful, kind, generous and holy. And, no child, will ever become such, without the requisite influences. A man acquires his moral character, as he does all other valuable acquisitions, by learning, by practice, by discipline, by self-denial and perseverance. He never obtains it from *creation*. No man was ever *made into it*. And what reason can be assigned, that any man ever *will be* thus recreated or redintegrated? The law of natural sequence and of analogy, does not suggest any such thing, but the contrary. There is no unnatural import in the Scriptural declaration; 'he that is unjust, let him be unjust still; he that is filthy, let him be filthy still; he that is holy, let him be holy still.' As a man leaves one world, so he goes into another.

But, if a man enter the future world, in the pollution of unrepented sins and vicious habits, will he not there have opportunity to obtain reformation and saving holiness? Very possible. This, may be the object of our hope and of our prayer. But, of *a certainty*, either *for* or *against* the doctrine, we seem not to be possessed. The evidence, as yet, is not *palpable*. The time, however, may come, even in this world, when this case will be illuminated. There is, doubtless, much, both in the volume of Nature, and in that of Scripture, which has not hitherto been clearly elicited. What, in one age, is regarded as but an *obscure hint*, may, in a future age, be developed into a well authenticated doctrine. Though, some of the sacred writers, may have made declarations, which, by implication, imply the final restitution of all men to holiness and felicity, yet, manifestly, no one of them entertained the *distinct idea* of this event. For men, entertaining distinctly such an idea, would, in honesty and simplicity, not write so as to be very widely misunderstood. They would never utter an apparently contrary sentiment. Universalists, in our times, do not thus contradict themselves. And is it not pertinent to ask, why Jesus and his Apostles should have done it?

S. F.

THEOLOGICAL MISCELLANY.

UNITARIANISM IN GLASGOW.

In Feb. 1844, a pamphlet was published, entitled 'Religious union with intellectual freedom,' in the form of a letter addressed to the congregation of the Unitarian Chapel, Union street, Glasgow, by John Taylor. The writer was the minister of the society, and had been led to disbelieve the miracles recorded in the New Testament, including those attesting the resurrection of the Savior. This created very much the same excitement which the disclosure of similar sentiments has among us. The members of the Society were very much disturbed, and called upon Mr. Taylor for an explanation and definition of his views. In this way the letter was brought out.

There seems to be running through it an error, as we conceive it to be, into which many others have fallen. They are not contented to hold their own opinions, and to preach them to those who wish to hear them, but they seem to feel wronged and persecuted if others express their dissent from their views, and declare that they regard them as unsound, illogical, untenable and dangerous, or signify an unwillingness to hear them. Christian liberty can only be said to be enjoyed, and a proper respect to the rights of all men's minds exhibited, where dissent can be expressed without giving offence, where every one is left the choice of hearing or not hearing, as well as of speaking or not speaking, and where all can follow and exercise their own fancies, preferences, tastes, and judgments, and no one can claim of another either an assent against his convictions, or an audience against his inclinations. The right of hearing whom, or what we like, is as sacred as that of saying what we wish.

Our English brethren appear to have the same feelings on this subject which have been so generally expressed among us. They wish not to denounce, or entertain the least unkindness, towards those persons who feel called upon to deny the miraculous evidence of Christianity. Liberal Christians will not, we trust, on either side of the water, do or say anything to restrain the liberty of speech or the press, or stigmatize any one for the utterance of his opinions. But the great body of them have no respect for the philosophy, as it is called, which has led so many to imagine difficulties in the miraculous evidence. They regard the objections which are made to it as unphilosophical. They think it is undisputable that Christ appealed to that evidence. It is in their view the chief, or an important essential, part of the foundation of their faith.

Having these sentiments they express them and act according to them.

It is inconsistent for any one claiming to be a friend of freedom to broach novel sentiments, which are considered unsound, fallacious, and subversive of the very foundations of religious belief, and to complain of persecution because those who think so, say so.

The following extracts from the Christian Pioneer show the result of the proceedings of the congregation. It will be perceived that in an early stage of the excitement and of the transactions to which it gave rise, there was nearly an equal division of the votes, but that the final result of discussion, and of a clearer insight of the views of Mr. Taylor and their tendency, was an almost unanimous rejection of them.

GLASGOW CHRISTIAN UNITARIAN CHAPEL. 'On Monday evening, March 4, the usual *quarterly* meeting of the members of this congregation was held in the chapel. Little or no effort had been made to bring together those attached to the principles of Christianity; many who had absented themselves from the chapel prior or subsequently to the publication of the pamphlet on 'Religious Union with Intellectual Freedom,' were not cognisant of the meeting; whilst others, from various motives, declined attending or voting on this occasion; and several of the most earnest friends and supporters of the chapel in bygone years had resigned membership months previously, assembling for Christian worship in a hall in South Portland Street. On the contrary, diligent canvass had been made for votes in opposition to the expected motion; and even subsequently to the publication of the Letter whose title we have given, several persons, whose votes could be relied on for that purpose, had been elected members in the usual form by the Committee. Mr. Taylor was present, and addressed the meeting. In attempting to read extracts from private letters from Unitarian ministers in England, affirmed to be in favor of his views and conduct, in retaining possession of the pulpit, and declining either to name their authors or read the entire communications, he was stopped by the chairman, and retired, after stating he should hold the meeting responsible for any adverse vote. The motion that Mr. Taylor should be requested to resign, was met by one of approval of his proceedings,—*thirty-one* voting for the amendment, and *thirty-four* for the motion. Two *proxy* votes in favor of the former, on being tendered, were rejected. A Committee was appointed to communicate the result to the minister, and the meeting adjourned to the following Friday night to receive his reply.

Friday evening, March 8, the adjourned meeting took place, Mr. Taylor's letter of refusal having been left late the same afternoon with the convener of the special committee. Mr. Taylor was again present. A fruitless attempt having been made to displace the chairman of the previous meeting, and Mr. Taylor's reply being read, a motion was proposed to rescind the congregational resolution of Monday evening It was met by an amendment, that a committee be appointed to carry out that resolution by such proceedings as might be necessary. Previously to taking the vote, it having been stated that many who were present on Monday night had retired before the adjourned meeting had been resolved on, and were ignorant of that adjournment, whilst the supporters, real or presumed, of Mr. Taylor had been urged by circular to be punctual in attendance, the parties withdrew their motion for rescinding the former resolution and seconded the amendment for carrying it into execution, on the condition of being allowed the nomination of half the committee. The joint committee was resolved on and appointed, and the meeting of the members of congregation adjourned to Monday March 18.

In the interim, the committee assembled, and the proposal was made, that on Mr. Taylor's immediately relinquishing the pulpit, he be paid £125, the amount which would have been due to him had he continued minister, according to his engagement, till the expiration of September, provided his adherents would contribute one-half of the amount. This was rejected, and another meeting suggested, to be held after consultation with Mr. Taylor. At this meeting it was proposed by Mr. Taylor's supporters, and with his sanction, that on being paid £150 by the congregation remaining in the chapel, he would retire. It was agreed to recommend this proposition to the congregational meeting on the 18th March.

Accordingly, at the meeting of members of the congregation held in the chapel on Monday evening, March 18, it was proposed by the mover of the original resolution for Mr. Taylor's retirement, and seconded by one of his supporters, that on condition of his immediately retiring from the pulpit, the congregation pay him £150. An amendment was proposed that Mr. T should preach till September,—7 voting for this, and 88 for the motion. The following Thursday, the money was paid, and the chapel closed.'

'Sunday, April 21, the chapel was re-opened for the worship of the One God the Father, in the name of the Lord Jesus Christ, the religious services being conducted by the Rev. George Harris, morning and afternoon. Large audiences were present on both occasions, the chapel being each time well filled. Mr. Harris preached in the morning from 1 Cor. viii. 6, on the nature and pefections of the Divine Intelligence, and the nature and capacities of man, as presumptive of the intervention of God our Father for the moral education, instruction, peace, virtue, and happiness of his children, and that that intervention was especially made manifest in the divinely attested revelation by Jesus the Christ. In the afternoon, the subject was the moral and spiritual power of the Cross of Christ, Galatians vi. 14. The religious services of the chapel have since been conducted by the Rev. James Forrest, M. A. The congregation, though considerably injured and impaired by recent occurrences, bate not a jot of heart and hope for the future. If fortunate enough to obtain the services of a devoted, energetic, faithful servant of Christ, a wide field of religious usefulness is open for cultivation. May they be successful in their efforts.'

Mr. Taylor and his friends maintain a regular service, in another place, and the prospectus, they have circulated, entitles them, 'A Society for the Worship of Almighty God, and the Practice of Virtue.'

JOSEPH BARKER OF NEW CASTLE, ENGLAND.

The following brief notice of this important and effective champion of liberal Christianity is extracted from a British Journal.

JOSEPH BARKER OF NEWCASTLE. This single-minded, true-hearted disciple of Christ, whose expulsion from the Methodist New Connection has only opened to his untiring Christian zeal a wider field of usefulness, and whose talents, habits, principles, manners, and affections admirably qualify him as the missionary of Christianity to the people, is pursuing his good work of evangelical reform with the ardor and perseverance its hallowed and beneficent object so urgently claims and deserves. Pulpit and press are in constant employment by him for the furtherance of the enlightment, the moral and spiritual welfare of the masses. Chapel and wayside, market-place and square, are to him equally eligible, so that souls may be won from error and sinfulness, and brought under the power and purity of the Cross. He has projected and is carrying out, by means of his own printing-press, an edition of the works of William Ellery Channing, which will place them within the reach of thousands, to whom they will be as manna from heaven. The type is clear and good, and the work is publishing in weekly numbers and quarterly volumes.

Our excellent friend and brother, in addition to many single tracts, is sending forth monthly an interesting periodical named 'THE CHRISTIAN.' In the first number under the head of 'A few Great Principles,' it is stated, 'A Christian is one who believes that Jesus is the Christ—the Messiah; and who, under the influence of such faith, places himself under Christ's instruction and government. In other words, a Christian is one who believes that Jesus is the person appointed by God to be the Teacher, the Governor, and the Savior of mankind, and who, under the influence of such belief, places himself under Christ, that he may learn and do God's will, and so obtain the blessings of salvation.

'A man cannot be a Christian without faith in Jesus as the Christ, nor can a man be a Christian unless his faith lead him to give himself up to Christ, to be taught and ruled by him; but every one who *does* believe in Jesus as the Christ, and gives himself up to him to be taught and ruled by him, is a Christian.'

Sustained, and strengthened, and prompted by the faith, hope, and charity of the gospel, may this workman, who needeth not to be ashamed, continue his labors of love, and the blessing of God through Christ Jesus speed him on his way.

TOLERATION AND INTOLERANCE IN ENGLAND.

The papers, by the last steamer, are singularly barren of religious intelligence. The following extract from the record of the proceedings of the House of Lords, shows that in that venerable body there is a decided preponderance of liberal principles of legislation in reference to religious faith.

'The Lord Chancellor moved the second reading of the bill for removing the municipal and corporate disabilities of the Jews. The circumstances attending the rejection of Mr. Salomons, as an alderman of the city of London, showed the impolicy of retaining a law which excluded from municipal honors a gentleman of the highest respectability, by which all public incentives to honorable conduct and the spirit of citizenship were diminished. The desirable object to be attained would be effected by omitting the words 'on the true faith of a Christian' from the declaration required from a Jew on taking office. There were Jews amongst the aldermen of Birmingham, Portsmouth, and Southampton; and there might be amongst the aldermen of London, if the corporation chose, simply by varying the time at which the declaration was made, by which the party might come in under the operation of the annual indemnity bill. The bill before them would get rid of the anomaly, and place all the corporations in the kingdom on a level in this respect. He did not urge the matter as a great question of public principle, but simply on the ground of getting rid of an anomaly. The Bishop of London did not oppose the present measure, but held himself free to oppose, if he thought fitting, any further extension of the principle which would admit Jews into parliament. The Marquis of Lansdowne hailed the bill, the principle of which he hoped ere long would be carried further. Lord Brougham expressed similar sentiments; as also did Lord Campbell; but his use of the word 'unanimity' was protested against by the Bishop of London, who said that it was not to be supposed that he approved because he did not oppose the bill. After a few remarks from Lords Colchester and Redesdale, the bill was read the second time.

Friday, March 14, On the order of the day for the third reading of the Jewish disabilities bill.

The Duke of Cambridge begged to thank the Lord Chancellor for the introdution of that measure of amelioration, to which he thought the Jews were fairly entitled. He was warmly attached to the established Church, but every measure of toleration which did not endanger it would receive his support. The bill was then read a third time and passed.'

At the latest advices the bill had not been acted upon in the House of Commons.

As an offset to this, and as illustrative of the dark and cruel bigotry still lingering in the breats of some individuals, we find the following notice:

The Rev. Arthur Fane, Vicar of Warminster, writes in the following terms to a parishioner, aged eighty, on the death of his wife:—'Haynes, I understand your wife has died so awfully sudden as others of your family. She has died in an awful and damnable heresy, which renders it impossible for her to be buried in the churchyard. I refuse her burial there. If you choose to have her buried without any service you may do so—and (least I should appear to deal hashly with you) I will pay the charge for her burial in the unconsecrated ground at Townsend, but in the churchyard, with the burial service, she shall not be buried. I trust Almighty God may open your eyes to repentance, if such a thing may be, but I fear, Haynes, you have sold your Saviour for thirty pieces of silver. Warminister, March 8, 1845.—ARTHUR FANE.' The poor woman's 'awful and damnable heresy' is, that she is a dissenter. Mr. Fane's bishop says the vicar 'has exceeded his authority, and may be compelled to bury the deceased.'

REMINISCENCES OF THE DEAD.

It was in the winter of 1825, that on a certain day, I received an invitation from Rev. Williams Nevins, then pastor of the First Presbyterian church in Baltimore, to dine with him at the well known white parsonage house, adjoining the church. Arriving at the house, I was agreeably surprised to meet with two eminent ministers of the Methodist Episcopal Church, the Rev. Samuel Merwin, then preacher in charge of the Light street church, and the Rev. John Summerfield, who was spending the winter in Baltimore. With these gentlemen I had formed some previous acquaintance. I was happy in this opportunity of perpetuating it.—The amiable wife of our host received us with that Christian kindness of heart and easy grace of manner which distinguished her even in a refined and polished community, while her husband, evidently in the enjoyment of a pleasant home, seemed to blend his own desires with hers to make all around him happy. He had been, I think, five years pastor of the church, and the excellent effects of his preaching and pastoral labors were already visible even in circumstances of peculiar difficulty. Surrounded by parishioners of wealth and leading influence, he had made such full and gratifying proof of his ministry, that, young as he was, no man had found occasion to despise his youth. He had *magnified* his office, where to *maintain* it was difficult and honorable. If an extraordinary luxuriance of imagination was perceptible in his earlier pulpit productions, it sprang out of the naturally rich mould of a mind, which in its progressive action, developed a vigor, the evidence of which was seen in the harmonious exercise of all its powers. Between Nevins and Summerfield there was a congeniality of sentiment and feeling, in the depth of which all distinction of *denomination* was lost. They loved as brethren, and the young Methodist was often seen in the pulpit of his Presbyterian friend, who was never more pleased than when he saw his aisles crowded with hearers standing to listen to the simple and fascinating eloquence of the then most popular preacher in this country. Men are naturally inclined to imitate those whom they admire, especially if they are in the same line of life with the objects of their admiration. But while the good judgment of Nevins placed him above that temptation, it was evident that his style of preaching was in a measure modified by his communion with Summerfield. There was such a sweet simplicity in the man, both as to matter and manner, as well in public as in private; his faults were so few and faint, and his talents and virtues so many and so manifest, that a generous and admiring spirit might be pardoned for the enthusiasm of its love for one so lovely. Nor would it be a crime to copy from so valuable an original. If there were scarcely any faults to imitate, the danger would be still less. But neither of these three men, all eminent in their sphere, imitated the others. They however drank into each other's spirit, and profited by each other's experience. To mingle in conversation with such excellent servants of the Lord, to witness them exchanging thoughts, to observe the influence of the doctrines which they publicly taught on their private practice, was indeed a privilege enjoyed with ardor and remembered with gratitude.—The thought that these three brethren are now before the throne, not looking through a glass darkly, but seeing face to face,—that they have probably met in heaven, while it throws a pensive mellow light upon the earthly scene in the parsonage, exhilarates our anticipation of the blessedness of heaven, and admonishes us not to be slothful, but followers of them who through faith and patience inherit the promises.

It seems difficult to realize that they are dead—all—all. The whole picture of that interview is vivid to the memory's eye. Merwin with his large and portly form—his air of dignity—his soprano voice. Nevins, smaller in size, but combining a look of stability and earnestness characteristic of the man: his dark, poetic eye revolving with brilliancy in its orb, the expression of the eyes being more intense and peculiar from a cast in one of them. Summerfield, slender in form, of a pallid face—alas! too truly premonitory of what all but himself feared, an eye of changeable hue, inclining to be languid from disease: of a mild, dark, blue, when the view was near, but at a distance, especially in the pulpit, turning still darker, so as to be called black. He was cheerful, but it required some effort. Some anecdotes, in his usual inimitable style of narration, fell from him, not only to amuse and interest, but to edify. Once he ventured on a little humor, when relating a recent anecdote connected with himself and his brother Merwin in reference to an appointment to preach a few miles in the country. Summerfield's fame had drawn together an immense crowd to the place where notice had been given he would preach. Not being able to fulfil his appointment, he had engaged Mr. Merwin to supply his place: a dangerous thing even for a man of his power and eloquence to attempt, and an instance of as bold and disinterested a regard to a sense of duty as can any where be found. When Merwin appeared on the stand (it was in the open air) in his ample bodily proportions, his very appearance seemed to the mass, who supposed him to be Summerfield, to be a fit representative of the *greatness* of his mind. Nor could Merwin, with his animating, rousing eloquence, have possibly fallen below the expectations of his audience, had they never known that he was not Summerfield.—The latter surveying their respective persons, of such antipodal dimensions, smiled at the absurdity of the one being mistaken for the other, even by those who knew neither. But the principal pleasure of this interview arose from the fact of the evident and earnest piety of those three men, now no more on earth. The duties of the minister of Christ, the power of the gospel, the glory of the kingdom of Jesus were among the themes of social converse. At that time, Summerfield, when able to preach, drew crowds to listen to the divine word as expounded and enforced by him. He had a sweet simplicity of manner that charmed his hearers, and did so gracefully interweave the language of Scripture with the thread of his discourse, as to prove that he was no stranger to the book of life.—Equally manifest was the richness of his Christian experience. But who could suppress the thought that his stay was but transient among the living—that his staff was in his hand—that, like the Israelite at the Passover, his posture was a waiting one; he was about to depart for the promised land—

'And in his garland, as he stood,
Ye might discern a cypress bud.'

But it was soon to be exchanged for the wreath of immortality—for what Peter calls the 'amaranthine crown.' This was in January. In the following June he took possession of that crown. Dr. Nevins survived him a number of years, but died early. And Mr. Merwin, I think, followed at no great distance of time. They are gone! It is a great thing to die. For a minister of God, O what an event! One of the last breathings of Nevins' heart was for the missionary cause—for a perishing world. How happy must the spirits of these holy men now be 'with Christ!' Be it ours, dear brethren in the ministry, to aspire to such an immortal life. 'They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.'

[N. Y. Observer.

MORAL INFLUENCE OF THE PIANO FORTE.

It is surprising, in passing through city and country, to find piano fortes so extensively used in families, where, a few years since, they were regarded as an article which could be properly owned only by the very wealthiest class of society. We ascribe their rapid multiplication, not so much to an increase of wealth and mere luxury, as to a wider diffusion of correct taste and refined moral feeling. As the grosser pleasures of the theatre and of the cup have extensively given place to the purer and healthier joys of intellectual and moral gratification, the piano forte has come to act a most important part in the great reform. It makes home a sweeter, pleasanter, more attractive home.—What sounds spread through the dwelling more pleasing associations, than those which are elicited by the keys of the piano, as they are swept by a daughter's or a sister's hand! What more hallowed sympathies are ever awakened in the bosom of a family, than when they are gathered round the domestic altar, where the Bible is daily read, and prayer is offered, and praise ascends to heaven from the united voices of the parents and children, rendered trebly sweet and harmonious by the dulcet tones of the piano forte.

'Assembled men, to the piano join
The long-resounding voice, oft breaking clear,
At solemn pauses, through the swelling base;
And, as each mingling flame increases each,
In one united ardor rise to heaven.'

It is there, in the peaceful bosom of the family, and under the kindly influence of vocal and instrumental music, that passion is quieted, life's rough cares alleviated, our relations to God recognized, and the soul renews its efforts to prepare for eternity. The moral influence of the piano, in making home more attractive to children, in furnishing them innocent and healthful gratification for their evenings, and ministering to the enjoyment of the social circle, as well as in elevating the soul to God at the domestic alter, is so pure and salutary, that no well-regulated family, of but splender pecuniary means, can much longer afford to dispense with it. The restraint, the enjoyment, the soothing, hallowing influence, cannot be estimated by figures, nor balanced by dollars and cents. If Cowper, whose soul was delicately strung, and whose taste was worthy to be a model, delighted

'To dress a *Sofa* with the flowers of verse,'

we think, were he now on earth, he would consecrate the *Piano Forte* in immortal song.

[N. E. Puritan.

For the Register.

IMMORTALITY.

The philosophy of the scriptures, so far as they have any, is one of facts and principles. It is not a philosophy that speculates, but one, that enunciates. It does not conjecture, but affirms with authority. It does not attempt to satisfy by exciting hopes, but it gives promises, and these as proceeding from One who cannot deceive, and who is Almighty to fulfil.

Of these principles none is more clearly or constantly enunciated and affirmed, than that of the Spiritual nature of man in connection with a carnal and mortal body. This principle, as a golden cord, is found running through the entire record, and binds the whole together with a most consummate consistency and power. This is especially true of the Gospels. From Genesis to Malachi, traces of the same great truth may be dicovered, more or less distinctly; but in the Gospels, we discern in characters of matchless splendor, that it was the main purpose of Jesus, the great object of his mission 'to bring life and *Immortality* to light.'

By the doctrine of immortality, we do not understand or mean, the resurrection of the body, and with it renewed existence at some distant, uncertain, indefinite period of time; but the doctrine, of the unceasing, never interrupted *continuity* of Being;—the doctrine, that when once the breath of life has been breathed into senseless clay fashioned by Almighty power, and thereby become a 'living *soul*,' that to such a being,—thus originated—thus constructed, though its body be mortal, its outward covering corruptible, itself can never cease to BE. It—the soul—is to have a continuity of being without end.

This, as we understand it, is the christian doctrine of Immortality. It is the doctrine which Jesus came to reveal. 'Whosoever liveth and believeth in me shall *never die*,' John xi. 26. Neither his being or happiness shall know interruption or end. Existence and blessedness for all such are thenceforth and forever, by this teaching, inseparately linked together. The same doctrine was affirmed by Jesus on another occasion when the subject of the Resurrection was distinctly brought to his mind. 'But as touching the resurrection of the dead, have you not read that which was spoken unto you by God, saying, 'I am the God of Abraham, and Isaac and Jacob. God is not God of the dead, but of the living.' Math. xxii. 32. This doctrine excited astonishment among the Pharisees. They believed that Abraham, Isaac and Jacob were all in a long and profound sleep; in a state of semi-annihilation; to be awakened at some far-distant, indefinite period of time; when their bodies were to come forth from their graves as natural bodies; when their former relations in this life, of parent or child, of husband and wife, were to be resumed. But our Saviour taught a new, and better, a holier, a sublimer, a more comforting doctrine, both for the dead and the living. Your venerable fathers have never ceased to BE. Their bodies indeed, have slept the sleep of death for centuries. But since that time God has declared that he was their God; and I say unto you; he is not the God of the dead but of the living. They are spiritually alive; they are as the angels of heaven, and such will be their future relationship to their friends. Their intercourse shall be renewed with them as they pass to the future world, but not to renew their earthly connexions. Immortality has joys which are different from and far exceeding all the joys of sense time. The same doctrine was beautifully unfolded to a few of his friends on the mount of Transfiguration. In view of his death, and the discouraging and sorrowful effect it might have on the mind of his followers and friends, with a design to animate and comfort them, 'he was transfigured before them, and his face did shine as the sun, and his raiment was white as the light, and *behold there appeared unto them Moses and Elias talking with him.*' Here, these sainted and venerable prophets were made to appear by supernatural agency, not as in a vision, not as of the dead, but of the living—invested with spiritual bodies, and as such, holding 'high converse' with them. Its design was to impress and cheer their hearts with the certain knowledge, that though he was to be taken from them, that notwithstanding death was to separate them from bodily vision, yet that it was not for a long and deep sleep, for a thousand years or a thousand of ages, but only to pass 'from death into *life*,' a life, beatific and eternal. It was teaching them through their senses that great truth, 'I go to prepare a place for you—that where I am, there we may be also.'

The same great and glorious doctrine was enupciated and revealed still more clearly by this divinely authorised teacher when hanging upon the cross—when in full view of that glory which was set before himself—he declared to a fellow-sufferer, 'Verily I say unto thee—To-day shalt thou be with me in Paradise.' Here, without a metaphor—without a vision or a parable but by simple, express, and clear affirmation—the dying was assured, that not next year, not ages hence—not at the resurrection,—but that '*to-day* thou shalt be in Paradise.'

This doctrine manifested and illustrated by his own Resurrection was the doctrine of Jesus, was the doctrine also of the Apostles, the earthly martyrs and the primitive believers in christianity. Paul so understood it when in writing to the Galatians, he said, 'For we *know* that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens.' And that he might be still more explicitly understood, adds, 'For we that are in the tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that *mortality might be swallowed up of life.*' Here the idea, so strikingly and originally presented is, not that he was impatient of his life, not that he would rush away from the burdens of present existence uncalled for,—but that he was looking forward with inexpressible desire to that certain day of his death when being unclothed of his natural body, he should be clothed upon with that spiritual body of which he had spoken to the Corinthians when in truth and in deed, 'mortality should be swallowed up of life'—LIFE EVERLASTING.

This also was the doctrine and belief of the earliest christian martyr, Stephen, who dying, exclaimed, 'Lord Jesus, receive my *spirit*;' and this was the doctrine and belief also of all the primitive christians. Jamieson in his most interesting and valuable work on the 'Manners and Trials of Primitive Christians,' says, 'they looked upon death as making but a temporary separation between living and departed friends—as introducing the soul into the immediate enjoyment of heaven.' 'They were accustomed,' he further said, 'to speak of death as a *birth*,—and of their believing relatives, when they died, as then for the first time *born*.'

To these proofs we need add no comments or reflections. The knowledge that 'to die is given;' to look upon death as a birth into a new life—to feel that we are to pass as it were with a single bound, from one set of friends, to another who had but a little time preceded us—and to stand on the banks of the heavenly Jordan to welcome the friends remaining behind as one after another they shall arrive at the spirit-land—how composing—how blessed, how glorious! It is the glad tidings of great joy which shall be unto all people.

L.

For the Register.

DOCTRINE OF ATONEMENT.

Although an Unitarian it has been my lot for some years to be an attendant on Trinitarian preaching, and I have been often shocked at the frequency, boldness and earnestness with which I have heard the doctrine of an infinite and vicarious atonement insisted upon.

The argument as I have repeatedly heard it stated is as follows:—God has decreed by an irreversible law, that men should yield him a perfect and entire obedience; the penalty affixed to the non-fulfilment of this law is eternal death. No man has performed this obedience, therefore all men must die. It being impossible that the penalty should be remitted without compromising the Almighty's justice, Christ in pity for our lost state, descended from heaven, took upon himself our nature and suffered death upon the cross, thereby satisfying the demands of the law against us, and enabling God to pardon us, and yet be just. Christ having done all that the law required re-ascended into heaven, where he makes intercession for us. He, being sinless, had nothing to suffer for himself, and God imparted to him our sins and caused him to die in our stead. Our sins being against an infinite being, required an infinite atonement, or the death of an infinite being to atone for them; Christ being God, the second person in the Trinity, was by his nature able to offer this infinite atonement. Nevertheless, God still requires of us perfect obedience, but will accept that imperfect obedience, we are able to render, if we have faith in Christ, which faith will be the ground of our pardon.

Such is the argument, which seems to me to be illogical, absurd and derogatory to God's character as well as entirely unsupported by Scripture. I do not say that *it is so;* for it has

been, and is, the faith of many Christians, pious and learned; and I think not so highly of myself, as not to acknowledge that they may be right, and I wrong; but so it seems to me, and the following are some of the reasons, why it so seems.

1st. The argument is based on an erroneous assumption at the very onset. It asserts an arbitrary law, and an arbitrary penalty as decreed by God. Here is the foundation of the error; God has created us, as he created all intelligent beings, to be happy. The creation of man, is an operation of God's boundless benevolence. He has formed us with exalted faculties, intellectual and moral. He has made us after his own image. We are his children, by the possession of natures kindred to his own. He has made holiness indispensable to happiness; the more perfect the holiness, the more entire the happiness. Every act of sin, therefore, every touch of unholiness must detract from our happiness, and not until by trials and discipline, through perhaps a long series of ages, of which it may be, our life here is but a beginning, we have become perfectly pure, can we be perfectly happy, and neither the merits of Christ, nor the grace of God can ever save us from the full and exact penalty of all our sins, unless God, (if this indeed is possible,) in his infinite power and mercy re-create us; and for this we have no reason to hope. Therefore, this law and penalty is no arbitrary act of God. The law, is merely the law of our nature, the penalty is the action, the following out of this nature.

2d. But, suppose, that God has arbitrarily decreed this law and penalty! What is the penalty! Death! But what death? Not the death of the body, for death was in the world before men, and, moreover, all men have died and continue to die. So, if this were the threatened punishment, the death of Christ has been of no avail, for no man has escaped this doom. It must, therefore, be the death of the soul, and, what, is this! Not physical sufferings, not literal burnings of an unquenchable fire, for the soul is not susceptible of such sufferings; but, it is the death, which sin induces; it is the burning and groaning of remorse; of an accusing conscience. Now, what death did Christ suffer on the cross! The death of the body, merely, what all men suffer, and, thousands, in as painful and ignominious a form as he did. It could not have been the death of the soul—for he, being sinless, could not become subject to this death, and, the argument, itself, forbids, that his death, should be eternal; yet, saith that eternal death is the penalty. But, suppose, he did suffer this death, could justice permit an innocent being to suffer in place of the guilty, or could this be the fulfilling of the law! The sentence was against us, not him, and our death could alone satisfy the law! Would it satisfy a human law, that an innocent man, should be hung, and the murderer escape! And, shall we ascribe anything to God, at which we should revolt in man! Does it speak well, for the Omniscience of God, that he enjoined upon man, a law, which he could not obey—affixed to it, the penalty of death, and then, out of pity, seeking for a subterfuge, by which he could evade the infliction of this doom, visited upon an innocent being the penalty of our disobedience? To my mind, this idea is so revolting, that it shocks me to write it, even that I may bear my testimony against it.

But, further, admitting all this, the redemption is not complete. It still, and further, requires our obedience to God's law, to the best of our ability. Now, it is certain, either that no man performs this obedience, or, that all men perform it; for, if an imperfect obedience, however small that imperfection be, is in one man, the best, that he can render; a far greater imperfection, is, in another man, for the same reason, his best. Therefore, if any man has fulfilled the divine requirements—unless he was sinless—all men have, or if any man has not, no man has or can. In the first case, all encouragement to virtue is destroyed. In the second, Christ's death is rendered useless. But, passing by this consideration, if Christ suffered the penalty of our sins, if he fulfilled the requirements of the law, is it not the grossest injustice, to inflict this penalty upon any of us! If our debt has been paid, how can God, in justice, demand it of us again. Again, it is said, that our sin being against an infinite being, required the death of an infinite being to atone for it, and that Christ, being infinite, could perform this atonement. This part of the argument appears so full of absurdities, that I know not upon which to begin the attack, but to take it in course. The sin is infinite, and wherefore? Because, it is against an Infinite Being! But, it is the act of finite beings, and, if the fact of a finite being, sinning against an Infinite Being, makes the sin infinite, why does not the atonement of a finite being towards an Infinite Being, for the same reason, make the atonement infinite! If man can commit an infinite sin, why can he not perform an infinite atonement for that sin! Again, can an Infinite Being die! The idea is too absurd, even for the supporters of this argument. Therefore, it is said, Christ is possessed of two natures—though Scripture, says nothing of the kind, and the human nature alone suffered the punishment. Was this human nature, finite or infinite! Most evidently, finite. What then, becomes of the infinite atonement! It is in vain to say, that the intimate union of the two natures, imparted to the sufferings of the human, its efficacy. It was the human, finite nature alone, that died. Therefore, if an infinite atonement was necessary, such an atonement was not performed, and Christ has died in vain. It appears to me, that from these reasons, the argument is weak and false in any step. It is a system of implications and subterfuges and gross injustice, and, therefore, cannot be the truth of God. Yet, this system is constantly taught in our pulpits, and insisted upon, as the only hope of salvation for sinful man. When, will men learn to read the Bible by its own light, and not through the dark glasses of their prejudices! When, will they learn to interpret the Bible by itself, and not by their creeds! When this time comes, I believe we shall hear no more of an infinite, vicarious atonement.

New Orleans. R.

'Those persons who are commonly called Free Thinkers can never be brought again into the pale of Christianity but by men of free thoughts.'

'Selden in his table talk says, now oaths are so frequent, they should be taken like pills, swallowed whole. If you chew them you will find them bitter.'

CHRISTIAN REGISTER.

BOSTON, MAY 10, 1845.

WHAT DO LIBERAL CHRISTIANS BELIEVE?

We find this question put in various forms and rising from different quarters. It is one of the most encouraging signs of the times, that there is an appearance of such a curiosity. In some instances, however, it assumes a less agreeable shape, and comes to us in the tone of an accusation. We are charged with concealing our sentiments. As we interfere with the affairs of none of our fellow-Christians of the various sects, and never think of calling them to account for their methods of proclaiming and enforcing their sentiments either in their pulpits or their presses, it looks rather ungracious and uncourteous for them to concern themselves so far with our literature or our preaching, as to take this attitude of accusation towards us.

But, without enlarging upon the evil tendency of such charges, bandied about between Christians of different sentiments, we devote a few observations to the subject now, because it affords us an opportunity to illustrate, still more clearly, what we deem the most important distinction, and attractive feature, of Liberal Christianity. The charge of concealing our sentiments, arises, from the fact, that we are not a sect, and, is excusable in those, who utter it, because, they are accustomed to look at everything in a sectarian point of view.

Liberal Christians, as a body, consist of congregations entirely independent of each other, and of individuals, all and severally, exercising and enjoying a like independence. Each minister and each man stands upon the Bible as his only creed—interprets it for himself—and allows other persons to do the same. The result is an indefinite diversity of interpretations. This, we know, to be a result that is natural, and to have been expected, and we regard it, with equanimity and with satisfaction.

Those, who understand this to be the state of things among Liberal Christians, of course, would not call upon us, to put forth a definition of our belief, as a body. The demand, can honestly be made, only by those, who are accustomed to the habit of allowing a few leaders, or some sectarian tribunal, to mark out and determine their faith. If a convention of Liberal Christians were to draw up an answer to this question, in any form of words whatever, it would, in effect, be adopting and establishing a creed.

Perhaps, it is the design of those, who are calling for a definition of our belief, and charging us with concealing our sentiments, because we do not, as a body, promulgate a statement of it, to seduce or provoke us to come out from the vantage ground we now occupy, and entangle ourselves with a creed. If so, the artifice will not succeed. We know, that in adhering to our present position, we are sure of maintaining, and giving an ultimate, universal triumph to our cause. When the benefits we secure by preserving the independence of our Churches and our people, and the evils we thereby avoid, come to be discerned and appreciated, our principles will be everywhere espoused.

As a body, we shall answer no such inquiries. It would be contrary to our principles to do it, and he, who charges us with a concealment of our sentiments, because we do not, as a body, announce our creed, only shows that he is ignorant of the ground upon which we stand in the Christian world, which is the same ground on which the fathers of New England planted the most ancient Churches among us.

But, because, we do not, as a body, define our faith, in authoritative formularies, let it not be pretended, that there is any difficulty in ascertaining the views of individuals. Individuals among us, in private conversation and social discussion, are not backward in broaching their sentiments. Our ministers desire nothing more than for their hearers to suggest subjects, and call for information. Our writers are neither few nor unintelligible. He, who wishes to know what views prominent Liberal Christians take of the great doctrines of revelation, can consult the works of Noah Worcester, Henry Ware, the father and son, Dr. Channing, Professors Norton and Walker, and various others, of acknowledged standing among us. In the pages of the Christian Examiner almost every important question will be found discussed with ability, while the regular series of Unitarian Tracts already covers a large portion of the field of theological truth. Besides all these, there are innumerable single discourses from our divines and scholars, before the public. For a body of Christians, who have proclaimed their sentiments, to such an extent, through the press, as we have, to be charged with concealment, and called upon to declare our faith, as though it had never been done, is quite unreasonable.

Although no one is authorised to announce a creed containing the articles, in which we all agree, it is probable that some points might be mentioned, in which we have reached a very great unanimity. This is, however, a matter of conjecture and individual judgment. For ourselves we are convinced that the congregations, preachers, and individuals included in the denomination of liberal Christians, besides the doctrine of the unity of God, and Supremacy of the father, in which they have long been agreed, also concur in holding the paternal character of God, and a general system of theology in conformity to it. They have all, we think, long ago abandoned the notion of a local and eternal hell, and of any retribution but such as is consistent with the love of a Father towards an erring and prodigal child. They all concur, we think, in relying upon Love as the great principle of human redemption and salvation. They all believe, we think, that we shall enter the next state with the characters with which we leave this. There are other points on which they have reached or are fast approaching great unanimity.

They look upon the Bible as containing evidence of a special revelation from God, and they are getting to understand and receive throughout their entire body, the principles which we have mainly contributed to enforce upon the judgments of learned men of all sects, that the books of the Bible are to be interpreted upon the same principles as all other writings whatever.

Whatever conclusions are reached, by large numbers of churches, and ministers, thus perfectly independent of each other, investigating and reading with absolute freedom, and entertaining and expressing their convictions without bias or restraint, are fairly entitled to carry great weight of authority with them, and the consequence is that in whatever points, we find among ourselves a general agreement, we experience and enjoy a strength and confidence of faith, unknown, perhaps, to others.

ANNIVERSARY WEEK IN BOSTON.

When by an alteration of the constitution of Massachusetts, the summer session of the legislature was abolished, it was thought that the interest which had gathered around the Election Week, as it was called, would be materially impaired. But such has not been the result. The withdrawal of the legislative and political elements from the scene, has left the occasion to the undivided and undisturbed occupancy of moral, benevolent, and religious interests, and they have congregated to it in a variety and with a zeal and energy that render it one of the most interesting and characteristic manifestations of the New England genius.

When the Puritans first came over to America and landed on the rocky shores of the wilderness, the purpose of their pilgrimage, the hope that strengthened them in their trials and sufferings, was a 'FURTHER REFORMATION' of the Church and the world; and in Boston, the venerable metropolis of the states they founded, their descendants assemble on Election week, to kindle their zeal and combine their energies, to prosecute that work, in the various forms prompted by free and benevolent spirits. A spectacle is thus presented which can no where else be seen, and cannot but be an object of interest to every enlightened and religious mind. In innumerable halls and Churches, from early dawn to the evening's close, are gathered from far and near, assemblies of the various denominations, listening to addresses from their most eloquent advocates, and renewing their pledges to the several causes in which they are engaged. And, besides these, all the associations of the day for moral reform, and for philanthropic purposes, hold their Conventions. Peace Societies, Colonizationists, Abolition and Liberty party men and women, Temperance Societies, the Prison Discipline Society, and every existing, nay, almost every conceivable, association, down to those which are formed on the basis of the denunciation of all associations whatever, will be convened on the occasion. A curious observer may go from one meeting to another, and occupy the week in exploring the innumerable shapes which the spirit of the age assumes in its struggles for 'further reformation.' In one place he may listen to grave discussions conducted by the reverend seniors, and leading statesmen of the land, in the next he will find a strange confusion of tongues, women with bonnets and gloves off contending for the floor, and conflicting enthusiasts of every conceivable theory, trying to drown each others voices in meetings, which carry the idea of opposition to government and law so far as to refuse even to recognize a moderator, or be bound by rules of order.

We hope that our friends will be attracted to the city in increased numbers, and we can assure them, that in the conferences of the clergy, in the public anniversary of the Unitarian Association, and in the delightful social gathering of friends of Liberal Christianity, of both sexes, in the hall of the Western Railroad, they will experience the highest satisfaction, acquire an increased confidence in our cause, and return to their homes with a more grateful appreciation of the great principles of truth and charity.

For the Register.

WORCESTER.

While the different denominations of Christians around us are laboring to give currency to an idea that Unitarianism is fast dying away and its friends falling from their faith, it affords us pleasure to be able occasionally to record, by way of refutation, evidences of its prosperity. The wants of our denomination in Worcester have for several years demanded the organization of another Society. In consequence of insufficient accommodations, many whose religious sympathies were with us, have been obliged to worship at other churches. To obviate this evil and at the same time promote the growth and interests of liberal Christianity, several members of the old society united some few months since in the formation of a new one. The movement was a perfectly harmonious one in its character, receiving the concurrence of all, and the efforts of those acting in it have been crowned with abundant success. Funds for a house of worship have been raised, a plan after the Gothic order of architecture fixed upon, and prompt measures are to be taken for its erection.

At the commencement of their operations the Society were fortunate enough to secure the valuable services of the venerable Dr. Thompson of Barre. An attempt to add anything of our own by way of commendation of his powers as a divine, would be utterly useless. To form a correct idea of them it is necessary to sit under his ministrations. His successor and the present officiating minister is the Rev E. E. Hale of Boston. He came to us with a high reputation and it is enough for us to say of him that we have not been disappointed.

At the close of Dr Thompson's engagement, a meeting of the Society was held, at which Hon. Judge Merrick presided. The following resolutions were introduced by Hon. B. F. Thomas and unaminously adopted.

Resolved, That the members of this society esteem themselves peculiarly fortunate in having secured at the commencement of their work, the services of Dr. Thompson; that the sound and Catholic views, the ripe wisdom, the practical good sense, and the straight-forward and earnest eloquence which have characterized his religious exercises, have won for him our warmest gratitude and esteem.

Resolved, That though Dr. Thompson came among us as a stranger, we part from him as from an old and faithful friend; that grateful for the good service he has done us, we tender him our united and warmest wishes for his future health and happiness. H.

NEW PUBLICATIONS.

I. Temper and Temperament, by Mrs. Ellis. The Managing Wife. No 1. Saxton & Kelt.

The following extract from the introductory chapter, exhibits the excellent aim of this work.

'It is a mortifying discovery to find that we have set out on a pedestrian tour with a companion who is lame; but it does not mend the matter to keep urging him on beyond his speed, or reproaching him because he is unable to keep pace with ourselves. There are diseases of mind as well as body, and ebullitions of unamiable temper are often nothing more than the natural indications of one or both. When symptoms of fever are discovered in the pulse of a sister, or a brother, we do every thing which affection can suggest to calm and to soothe.—When symptoms of irritation of temper appear, it is unnecessary to ask whether the same precautions are resorted to. The irritated person, who has the least power to reason correctly, or to act aright, is always the party most blamed; and never to have been in a passion oneself, is, according to general opinion, a far higher merit than never to have provoked one in another.'

* * * * * *

The question very naturally arises—what is meant by temper and temperament? By the latter I would be understood to mean, in the foundation of human character, something equivalent to the soil of a garden or a field, which produces some kinds of trees and plants with much greater facility than others; though it may, by careful and persevering cultivation, be *made* to yield what it would never yield spontaneously; and by temper I would be understood to mean, those occasional manifestations of peculiar temperament, which may be compared to the results produced by atmospheric changes, climate, and culture, operating upon the soil above alluded to, which, though transient in their display, and arising out of occasional causes, still bear a general and necessary analogy to the foundation from whence they spring.

It is scarcely necessary to say in a work of this kind that it is my aim to write popularly, rather than scientifically. I would therefore endeavor further to illustrate my view of the subject of temper and temperament, by describing the latter as denoting that habitual or constitutional tendency of character which may be said to bear toward hope or despondency, trust or suspicion, repose or action; and so on through all the different phases of human existence; while of the former I would speak as the occasional development of such tendency, in a stronger and more decided form, called forth by collision with other natures, or by passing circumstances, whatever they may happen to be.

II. The Christian Ministry—A Sermon at the Ordination of Mr. Hiram Withington at Leominster, Dec. 25, 1844. By Nathaniel Hall. The Charge, by George Putnam. The Right Hand of Fellowship, by Joseph H. Allen, and the Address to the People, by Joseph Allen.

These several performances constitute a valuable and interesting pamphlet, and may be read with pleasure and benefit by the public at large, as well as those concerned in the occasion. The following passage from the Sermon illustrates its fervent and eloquent style.

'I determined to know nothing among you, save Jesus Christ, and him crucified,' said that noblest of preachers, at whose words of power, kings trembled on their seats, and the old idolatries were shaken. Should not this be the sentiment of the Christian minister *now*? A crucified Christ; nothing else—nothing before it—nothing in competition with it. Others, if they will, may seek elsewhere for wisdom: enough for me, to sit at Jesus' feet—O, more than enough, to fathom the deep significance of his words, to appreciate the spirituality of his sentiments, to enter into sympathy with his heaven-encompassed soul. Others may spread abroad the truths of science and philosophy: for me, might these poor lips but worthily repeat Christ's messages of grace; might they but make more living to men's hearts, his bright disclosures of a paternal God, a pardoning mercy, a promised Spirit, a coming judgment, an eternal life;—I ask not more. Others may seek, elsewhere, a remedy for the world's throbbing evils: let me but point it to that Lamb of God that takes away its sins; let me but lift before its gaze a Saviour's cross; the witness to sin's evil—the pledge of God's compassion—scene and theatre of a moral triumph, which puts to shame man's boasted goodness; which sends conviction to the sinner's heart; unseals the fountain of its holiest love, and leads it back, in tears of penitence, to God.

In the Charge, Mr. Putnam, among other excellent advices, gives the following:

'You will hear much said about independent preaching, and the liberty of thought and speech. I bid you claim that independence, and exercise that liberty. But do not grow conceited, and morbidly sensitive about it. Exercise that liberty wisely, and as a responsible man. Do not come to imagine that all the world have special designs upon your liberty, to deprive you of it by craft or by violence. Do not do or say foolish things, just to show how free and brave you are. Do not, whenever any novel idea, or speculation, or theory, or doubt occurs to you, do not flatter yourself that you have once for all solved the problem of the universe, and found the one sufficient access to heaven's wisdom, and do not think that independence, or honesty requires you, that very moment, to mount up to the housetop to make the saving proclamation, or to rush into the street to organize new measures thereupon; but wait a little—wait a good while. Ponder the matter well before you speak or act. Perhaps you will find, in a few days, that the great idea is but a flimsy and transient fancy. The world does not want your crudities, but your deliberate and well considered convictions. It does not want all the winding and zigzag processes of an active and earnest mind, but its well digested and settled results. Mature your thoughts, and so far as they are novel or revolutionary, keep them to yourself, till they become entitled to your own respect and confidence, and then it will be time enough to proclaim them. A great deal more independence is sacrificed by rash and premature committal to sudden vagaries, than by that delay and reserve which manifests a decent respect for others, and for the wisdom which is supposed to be already extant. Speak what you believe; that, and that only, I charge you: but first be sure that you do believe it, and believe it for good reasons, that you can abide by. It is a good thing, and in a minister an essential thing, to be courageous, and sincere, but remember that a very foolish man may be both, in a high degree—but to no good purpose. These qualities should be joined to wisdom and a sound mind. On the whole, there is nothing better than wisdom. Endeavor to be a wise man; not with a selfish, timid, time-serving wisdom; the wisdom of vulgar expediency, or shuffling evasion or crafty non-committal; but the wisdom which joins modesty to courage, and reflection to sincerity; which knows what it is about, and pursues clearly seen and well-considered ends by reasonable and effective means.

III. Christ our head. By A. B. Muzzey.—Unitarian Tract. 1st series—No. 212.

The sum and substance of the doctrine inculcated in this tract is condensed into the following paragraph, which at once commands the assent and expresses the sentiments of every sound and enlightened Christian.

'When will the world learn to pay a true homage to its Saviour? When will they forsake this idolatry of creeds, this service of a dead Christ, and come to the altar of the living one. Vainly do we essay to exalt that noble being by empty words, by placing him on a throne visible and glittering to the eye. Christ rejects such adoration. To look thus at him is to go forth and gaze on the cold canopy of heaven in the night-season, and to imagine its twinkling stars, or its chill moon, the best objects it ever can present. Let us go out in the bright day-time. Christ is the sun of the moral heavens; he is the greater light, made to rule the day of human life. The light he radiates, is that of a spotless character; he is the brightness of the Father's glory. We must open to him our inmost being, and receive from him those divine beams; this is the honor due to the Son. What he demands, is, that we believe in a Christ which shall have power to lead us to repentance, to redeem us from iniquity, to render us devout in the closet, and exemplary in the world. Every sincere prayer to the Father, every pious aspiration, every sanctified purpose, every pure motive and enlarged affection, all triumphs over self, sense, and the present, each Christ-like deed we perform, all these exalt the Saviour; they are the great tribute he claims; with them the Father is well pleased; through them we assure to ourselves a life present and everlasting; Christ is thus our acknowledged head on earth, and we shall be joined to his spiritual body in Heaven.

IV. 'The Christian in his Closet,' by C. B. 2d Edition, in 3 months.

We understand that the pecuniary profits of this work are sacrificed by the author in order that the poor may have it at the least possible price. We trust that efforts will be made to give a wide accomplishment to the author's benevolent and generous purpose. Professor Brooks is well known to have contributed largely and effectually to supply the public wants in this most interesting and important department, and the present volume is one which will be appreciated by every devout heart.

V. 'An Encyclopedia of Domestic Economy,' Harper & Brothers, 136 pages, octavo, to be completed in 12 numbers, 25 cents a number, to be illustrated with nearly 1000 engravings.

This, the first number, is devoted to the 'Domestic Residence' and gives a vast amount of information and useful suggestions as to the situation, architecture, warming, and ventilation of houses. The work is well printed, and although a large quantity of matter is brought into a page, it is still an easy and pleasant page to read. We should think that the work would be widely sought, and are quite confident that it will well reward the purchaser.

VI. 'The Southern Quarterly Review,' No. 14. April 1845.

The articles in this number are written in a pleasant, and flowing style. The subjects are of a nature to call forth the scholarship of the contributors, and they are treated in a creditable and adequate manner.

The Review breathes, as is to be expected, the spirit of Southern politics, but, upon the whole, it cannot fail, if this number is to be regarded as a specimen of what are to follow, to exert a favorable influence even in that direction, and promote a moderated, liberalized, and more comprehensive tone of discussion.

In the article 'Religion in America,' there is much that is excellent, but we are surprised that there should be such an ignorance, or such a bigoted unwillingness to recognize the claims, of liberal Christianity as in mentioning those Americans, who by their published sermons, or their eloquence, have adorned the pulpit, to omit the names of Buckminister and Channing. On such subjects there ought to be no illiberality.

When presenting the claims of our national literature, in any of its departments, we ought not from narrow prejudices of our own to rob the country of its jewels. Talent, learning, genius, and virtue ought to be honored by all in whatever denomination they appear, or in whatever region they reside.

From a full conviction that such are the sentiments of our readers, we have placed on our first page, an interesting account of three clergymen, eminent in orthodox sects, who were distinguished for their pulpit eloquence.

VII. 'A System of Astronomy,' by J. P. Felt, Salem.

This pamphlet contains a large amount of information, of interest and value to all who are versed in Astronomy and are able to appreciate its great truths. It is replete with tables, which are the result of long and patient study and observation, and is accompanied with a map of those portions and objects of the starry heavens which are most essential to the observations of the navigator. The author is one of those men who constitute a most important and estimable class of the community,—such intelligent, and experienced navigators and shipmasters, as are benevolently desirous to afford to others, who may follow them, in their perilous employment, the benefit of their hard-earned knowledge. Capt. Felt has been aided in one part of his work, that which relates to the direct path of the comet of 1843, by Captain Benson, a gentleman of similar experience and respectability. 'I have had particularly in view,' says Capt. Felt, 'the case of those young men, who pass directly from the hands of the master of the school to those of the master of the ship, and at so early a period of life, that it has not been possible for the former to communicate such information as is contained in these pages;—information, which as a shipmaster of many years experience, I feel warranted in saying will prove of the highest importance to the young mariner.

VIII. 'The Hangman.' A weekly paper, edited by Rev. Charles Spear.

Favorably known to the public by his work on the 'Names and Titles of Jesus,' and by an able and effective volume on the subject to which this paper is devoted and which is indicated with sufficient emphasis by its title.

IX. 'Little's Living Age.' Nos. 49. 50. 51. 52.

The article from Frazer's Magazine, on 'Bunyan and Bunhill Fields,' in No. 49, is delightful and instructive. Bunhill Fields, as the *Campo Santo* of the Dissenters, is one of the most interesting spots in England. It is the cemetry of a long and glorious catalogue of great and noble spirits. The article on 'Swedenborg's Animal Kingdom' from the Monthly Review will tend to make known the extraordinary scientific and philosophical attainments and acuteness of Swedenborg, whatever may be one's estimate of his claims, as an explorer of the spiritual world.

X. 'The Introduction of Natural History, as a regular classic in our Seminaries' by C. Brooks, Boston.

This address was delivered by Professor Brooks, before the American Institute of Instruction, at Portland, Me. Aug. 1844. It is a very interesting essay, and invests the subject with an attraction, which makes us earnestly desirous of enjoying more of the fruits of the author's studies in this department.

XI. 'The Eclectic Magazine of Foreign Literature,' Edited by J. H. Agnew, Leavitt Trow and Co. New York and Philadelphia.

A Monthly Republication of British and Foreign periodical literature, got up in excellent style, each number containing about 140 pages and presenting a finely executed engraving, especially prepared. Nearly seventeen hundred large octavo pages, of double columns, and of good type and paper, including all that is chiefly valuable in the entire periodical literature of the age, must be considered as cheaply obtained for five dollars (in advance)—If not paid, within the second month, and without expense to the publishers, the price will be six dollars.

XII. 'Life of Jeremiah Smith, L. L. D. by John H. Morrison.' Boston: Little and Brown: 1845.

In one department at least, American literature is becoming rich in its results and materials, to an extent unequalled elsewhere. The public have been wise and thoughtful enough to demand the preservation and the recording of the events and the characters of its revolutionary annals, before time has been able to obscure them. In various parts of the country affectionate friendship and faithful duty to the great and good who have departed, have prompted the biographer to commemorate their services and delineate their virtues.

Judge Smith came upon the stage of active life during the revolutionary war, and of public life, in the earliest days of our present Government. He was a politician and patriot of the Washington School, and was associated in the councils of the Union, with him, with the elder Adams, Hamilton, Ames, Pickering and all that illustrious band. He was a man of genius, energy, spirit, wit, and integrity, with uncommon vivacity and vigor of mind, and social qualities that made him most agreeable and dear to all who knew him.

His family belonged to a virtuous and excellent community from which many other choice spirits have proceeded. The Scotch Presbyterians who removed to the north of Ireland, and after a few generations, having staid long enough to infuse Irish fervor and humor into the sterner mould of their original nature, emigrated to New England, were as likely, as any of the settlers of America, to possess and transmit commendable traits of character. Mr. Morrison, who sprang from the same race, has discharged a duty to his ancestry, in preparing a lasting memorial of one of the most distinguished of their descendants.

He has discharged it well—with a skill and ability that render his work one of the most interesting and valuable of its class.

The reader will find much information, in reference to the early stages of our Government, and the men who formed and guided it, in this volume. Judge Smith's letters are written with a most lively and delightful freedom and truthfulness, and constitute an instructive running commentary on his times. His judicial papers are valuable for their soundness and ability, while his history is interesting from the height to which he rose from an humble and secluded origin, and from the trials to which he was called in his private life. As he approached old age he was singularly bereaved and 'left alone in the wide world.' In the death of his son, the last survivor of his family, 'the only remaining tendril,' as was beautifully said, 'that wreathed around the solitary pillar of a noble house was severed.' But then, a rich and beautiful Indian summer came over the closing season of his life, and the blessings of a family and a happy home were renewed to him.

Mr. Morrison has shown his good sense in gathering into his book a great variety of anecdotes and circumstances, which a less skilful biographer would have considered too trivial, but which in the aggregate constitute the life of a literary portrait, and render his book one of the most sprightly memoirs we possess.

The following extract from a letter to the lady whom Judge Smith shortly afterwards married, is a specimen of the liveliness of his style, and of the interesting matter, relating to public affairs, which is incidentally brought to light, in his papers inserted in Mr. Morrison's memoir.

Feb. 8th, 1797, *Wednesday, P. M.* 'I am just returned from the hall. We have had a splendid exhibition. The two houses assembled in the chamber of the house of representatives, to attend the opening and examining the votes for president and vice-president.—The result has been long since known. Mr. Adams, as president of the senate, made the declaration that John Adams was chosen president, and Thomas Jefferson vice-president.—There was a great concourse of people, and a very brilliant circle of ladies. Being near-sighted, I received no injury from the great display of female charms on the occasion, but came away with a heart just as whole as I went.—The only thing remarkable in the ceremony of the day, and what we did not expect, was the concluding scene, which consisted of a short prayer, *a la mode New England*, by Mr. Adams. We were struck with amazement, and some of your southern gentry prayed, who never prayed before.'

This is the only instance in which a Vice President, presiding, in convention of the two Houses of Congress, over the ceremony of counting the electoral votes, has announced his own election to the Presidency of the United States. The circumstance of the prayer offered at the conclusion, has never been, and may never be repeated. We do not remember to have seen it mentioned before. The act was characteristic of the great mind, and enlightened piety of John Adams.

Judge Smith's sentiments on religious subjects are stated by his biographer with great fairness and distinctness. They are substantially expressed in the following passages.

'He had been educated as a Scotch Presbyterian. His parents, his religious teachers, his early associates, and the college at which he was graduated, were of that denomination. He seems to have been set apart by his friends for the ministry, and on many accounts that would have been the profession of his choice. He early committed to memory large portions of the Scriptures, and the favorite studies of his youth as well as of his riper years, were on theological subjects. He was not unacquainted with the great divines belonging to the early age of the English church; with Hooker, Chillingworth and Jeremy Taylor; but the writers of a succeeding generation, though less comprehensive in their intellectual grasp, were more to his taste. He was familiar with the works of Tillotson, and South, and Seed, and Secker, and acknowledged his obligations for the important aid he had received from King's Essay on the Origin of Evil.'

* * * * *

'Judge Smith believed that there was, in the death of the Saviour, a significance not only deeper than that which is attached to the death of any other teacher from heaven, but different in kind. As to the nature of Christ, he dissented equally from those who consider him only as a man, and those who worship him as God; agreeing with Milton in regarding him as the greatest of created beings, 'the first-born of the creation of God.' In his theological opinions generally, I think he more nearly agreed with the matured views of Milton, than with those of any other writer. He belonged to the true catholic church, and was ready to acknowledge any man as a Christian brother, who received the Scriptures as his rule of faith, and who strove to mould his life by their spirit.—'Yes,' he was accustomed to say to zealous but narrow-minded young men, 'that is all very well. It is the way for you to go, if you so believe in your heart. But it is not the only way.' And as he grew in years, and his faith was purified and strengthened by trial, he became still more catholic in his feelings, attaching more importance to Christian fidelity, and less to the formulas of creeds, and the rules of church discipline.'

SUNDAY SCHOOL SOCIETY.

The annual meeting of this Society for the choice of officers was held on the afternoon of Wednesday last; and the following gentlemen were unanimously chosen to the respective offices set against their names:

HON. STEPHEN C. PHILLIPS, President.

REV. FREDERICK T. GRAY,
GIDEON F. THAYER, ESQ.,
REV. JOSEPH ALLEN,
JOHN W. FOSTER, ESQ.
REV. S. G. BULFINCH,
HON. SAMUEL HOAR,
REV. GEO. W. HOSMER,
REV. WILLIAM. G. ELIOT,
} Vice Presidents.

REV. R. C. WATERSTON, Cor. Sec.
SAMUEL G. SIMPKINS, Rec. Sec.
LEWIS G. PRAY, Treas.

ASSOCIATE AGENTS. A meeting of the Directors was held immediately after the second adjournment of the Society, who made choice of the following persons as Associate Agents for the ensuing year:

REV. T. F. GRAY, LEWIS G. PRAY,
" R. C. WATERSTON, R. W. BAYLEY,
" A. B. MUZZEY, ISAIAH BANGS,
" CHARLES BROOKS, GEO. G. CHANNING,
GIDEON F. THAYER.

Of these agents, whose duty it is to visit and address Sunday Schools, and Anniversary and other public meetings connected with them, whenever or wherever invited, Lewis G. Pray was made Chairman, to whom all communications on the subject are to be addressed, No. 39 Allen Street, Boston.

The Society wish it to be understood that no expense is necessarily incurred by those who invite the visit of an agent or agents, as all expenses are paid by them. If however, any School or Parish should be desirous, whether they invite or not, of contributing to their funds, which are expended for this agency and in the publication of tracts to be distributed among the children whom they visit, any sum will be gratefully received and acknowledged. Ten Dollars will constitute any person a Life member, a certificate of which after being framed is always forwarded.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

A movement has commenced in Germany to separate the Catholic Church in that country from the Roman hierarchy, and to release it from the authority of the Pope. It is proposed to establish a 'German Catholic Church.' A deputation of adherents of the Roman Pontiff waited upon the King of Saxony, to induce him to discountenance the new Church. 'I am more surprised at your application,' answered the King, 'inasmuch as you are aware that nineteen twentieths of my subjects are Protestants. Besides, as the King of a constitutional State, I have sworn to secure full and entire religious liberty to persons of every faith. I shall impose no restraints on the new Church, as I do not wish to prevent any one from practicing the religion which he regards as the only one on which depends his salvation.'

The religious papers in this country, as well as those in England, are taking great interest in the recent unprecedented and startling demonstration of the British Government towards the Roman Catholics of Ireland. There is much reason to believe that Sir Robert Peel has check-mated O'Connell, by an arrangement with the Pope, having for its object the partial establishment of Catholicism in Ireland, by extending to it the patronage and the bounty of the Government. The first step in fulfilment of the arrangement has been taken, in a ministerial proposition, now before Parliament, to appropriate $150,000 to enlarge the Catholic College of Maynooth, in Ireland, and to settle an annual grant from the Treasury, to the same institution, of something over $130,000. It is a bold measure on the part of Sir Robert Peel, and perhaps the alarm and indignation, it appears to be exciting among the Protestants of the realm, will render it a dangerous one.

We are glad that, in reply to a call for information, our neighbor, the New England Puritan, has so explicitly and unreservedly declared the independence of the Congregational Churches of Massachusetts. 'In Massachusetts there are no consociations. Ecclesiastical councils, mutually chosen by the parties concerned, possessing only advisory powers, and ceasing to exist when they have given their opinion on the case, are the only tribunals of appeal in this commonwealth, from the decisions of individual Churches.' This is the great principle for which we contend, and, when fully understood, it will be found fatal to the authority of denominational creeds, and decisive against all interference of one society, or class of societies, with the faith or ministrations of other societies. The principle, carried fairly out, would restore peace, and charity, and a union of affection among the Churches, and heal the grievous wound inflicted upon Congregationalism, by the cry of heresy which has been raised in its midst, and by which it has been divided into hostile denominations. We hold that every congregation of Christian worshippers, claiming to be independent, and, in itself, sufficient to provide the privileges and to exercise the functions of a Christian Church, is a Congregational Church after the New England model, which was a revival of the primitive apostolical model. We can see no reason why, if they all chose to call themselves Congregationalists, the Trinitarian and Unitarian, and Universalist Societies, as they exist in Massachusetts, might not all be allowed to come under that name.

The following advertisement appeared in the late Dublin newspapers—

'LORD TEYNHAM is to preach at the new Methodist Chapel, Stephen's Green, this evening, at seven o'clock. His Lordship is to preach tomorrow evening (Thursday) the 14th instant, at the Baptist Chapel, Lower Abby Street, at half past seven o'clock. His Lordship is to preach at the Methodist chapel, Lower Abby Street, on Friday evening, the 15th instant, at seven o'clock. This awakening Peer preaches neither Calvinism nor Baptism, but glad tidings of peace and good will to men, with power from God to make the cross of Christ crucified effectual unto salvation.'

We find copied from one to another of the Southern religious papers, a most importunate and earnest call upon the people to contribute

more than they do to the support of the ministry and other religious objects. It is conceived in the style of the political newspapers, and every paragraph begins with 'Keep it before the people,' printed in capitals. Among other indignant denunciations of the unwillingness of the people to give their money to sustain the great theological operations of the dominant sects, the following is quite highly wrought, and may be considered as a specimen of begging with a vengeance—

'KEEP IT BEFORE THE PEOPLE, that the general assembly of this broad and extended United States, by its officers, begs for a *little mite* from each member to pay the contingent expenses of the assembly, necessarily incurred and that there are *whole Churches* (not to speak of individual members) who do not contribute one farthing to defray these expenses—and that some of these same Presbyterians will freely expend their money in luxuries, and while they withhold their quarter of a dollar from the Commissioner's Fund, or the contingent debt fund, will carry wife, children and friends to hear some Madame Americo Frenchified somebody squall execrable howlings at what she calls a concert.'

The Boston Pilot thinks that the number of Roman Catholics in the United States is nearer two millions than one million.

The right of women to vote, as members of religious societies, has been brought into question before the Baltimore County Court. A mandamus was prayed for to compel the Trustees of the First Baptist Church in that city to resign their offices, on the ground that they had refused to receive the votes of female members of the society. The Court decided that the Trustees must comply with the demands of the plaintiffs, or show cause, before the Court for refusing so to do. The decision is considered as establishing the right of females to vote as members of the congregations to which they belong, and has been acquiesced in by the Trustees.

A Southern correspondent of the New York Observer writes upon the subject of slavery in a tone, and tenor, which we have not noticed before from that quarter. We extract a passage which will be read with satisfaction by all the friends of freedom and humanity. If the minds of good men in the slave-states are really beginning to turn to the evils and the woes of slavery with serious and conscientious earnestness, it is most fervently to be hoped that their movement will be met and promoted by a spirit of kindness and by expressions of approbation on the part of all, in the free states, who are interested in this momentous subject. Let there be no more violence of denunciation, and no more language of irritation. If the piety and philanthropy of the South respond to the piety and philanthropy of the North, let them henceforth work together in harmony and love.

The writer says that after the passage of the annexation resolutions, he was at first inclined to give up in despair, and to consider that the institution of slavery was fastened more strongly than ever upon the country. But subsequent reflection seems to have led him to think that it may have a contrary operation. We are sure that our readers will all rejoice in the light which dawns upon what we had regarded as the darkest hour of freedom and humanity. Slavery is the only real danger that hangs over our prospects, but with an emancipation press guided by Cassius M. Clay in the heart of Kentucky, and with such sentiments as the following, proceeding from a southern state, we surely have cause for encouragement and for hope, that neither the avarice of slave owners, nor the ambition of blind or profligate politicians, will be able to perpetuate the curse forever.

'No one was more opposed than the writer to this scheme of annexation, convinced as he was that it involved the violation of great moral principles, that it tended to give the idea of property in slaves ascendancy over any other sentiment towards them, to involve them in sufferings which few have as yet experienced, and by augmenting the value of their labor, and opening a new and almost boundless field for its exercise, to lesson, if not extinguish, their hopes of freedom. But I have learned to distrust all human calculations of the future.—The laws of Providence are to a great extent hid from the discoveries of the reason and sagacity of man, and we are taught alike by profane and sacred history, that the Power which governs the world, irresistible and incomprehensible, often makes the follies and the crimes of nations tributary to its high purposes of wisdom and beneficence.

I have long thought that the Christian people of the Southern States would be found the most sincere and true-hearted friends of the slave population. Their minority in numbers, the fierce assaults made upon Southern institutions from the North, habit, which to most of us is something of a second nature, the very difficult and perplexed condition of slavery itself, and various other powerful causes, have temporarily restrained the expression of their opinions, and still more their decided action for the relief and improvement of this dependent people. But amid all the war of opinion and argument, all the angry and agitating controversies which have disturbed the country during the last ten years, all the heresies of radicalism on the one side and pro-slavery doctrine on the other, there is reason to believe in the progress of truth, justice and humanity in the minds of the religious people of the South. The obscurity that long involved the subject is in a great degree dispelled; the duties connected with it are seen in a clearer and stronger light. The results of anxious and profound reflection beginto show themselves, and fuller and more animating developements may be expected. We have seen only the agitations of the surface of the great ocean of the public mind, while elements of mightier power and beneficence have been silently working in its depths. Not a few in the South, like Mr. McDonough of New Orleans, have been conducting onward their far-reaching plans of benevolence towards the slaves, in the spirit of the great Master of Christians, of whose kingdom it is declared, that it 'cometh not with observation.'

No duty can be more obvious than that Southern Christians should exert their influence to secure a revision of the laws touching the slave population and the abolition of all such laws as violate the principles of morality. It is cheering to observe some publications and movements at the South directed to these ends.'

To show the progress of the Papists in the United States the following comparative statistics are given.

	1835,	1840,	1845.
Dioceses,	13	16	21
Bishops,	14	17	26
Churches,	272	454	675
Priests,	327	482	709
Eccle. Sem.	12	16	22
Colleges,	9	11	15

In our last paper we quoted part of an article from the Puritan on the necessity of devising some means to raise the standard of theological learning in this country. As an evidence that there is most lamentable need of something being done to this end, we find in the Orthodox journals, an advertisment of 'Fletchers devotional family Bible,' now publishing in London and New York. It is commended in the most unbounded terms by scores of leading clergymen and Doctors of Divinity in New York and Brooklyn, and the notes are declared to be 'of a purely devotional character, and entirely free from sectarianism.'

In order to show what the judgment of these divines is worth in matters of theological learning, the interpretation of the Scriptures and Biblical criticism, we present a passage from the work, together with the panegyric of the Philadelphia Christian Observer upon it.

'To give our readers a specimen of the evangelical spirit, thought, eloquence, and practical nature of the author's brief comments on the sacred text, we subjoin his reflections on the first twelve verses of the book of Genesis.—The figures refer to the verses severally, and to perceive the beauty, force, and appropriateness of his commentary, it should be read in connexion with the part of the sacred and sublime history to which it refers.

'1. Hallelujah! God the Father, Son, and Holy Ghost, one God, is the God of creation, providence, and grace. 2. The original chaos was an affecting figure of man's natural state—all confusion and darkness. The Spirit of God alone can bring order out of this moral confusion. 3. In one moment, when the Divine Spirit gives the word, light shines upon the darkened understanding, and changes the night of spiritual death into the glorious day of spiritual life. 4. What a blessing is the light of saving wisdom! and what a division and difference betwixt those who are in the darkness of spiritual death, and those who are in the brightness of spiritual life! 5. How cheering the light of natural day! but how animating and joyful when the day of gospel light shall enlighten all the nations of the earth! 6. What a canopy of glory is the firmament which covers the earth! but what a canopy of greater glory is that grace which covers the church! 7. What troubled waters of affliction are under the natural firmament! let us therefore look upward to the heavens, where undisturbed felicity for ever reigns. 8. Great is the glory, and great are the wonders of the visible heavens, but not worthy to be compared with the glory of the heaven of heavens, where the Lamb appears in the midst of the throne! 9. Let believers rejoice that all the waters of their afflictions are beneath the visible heavens, and that there are none above them; there sorrow and sighing have for ever fled away. 10. When grace visits the soul, the foul waters of sin begin to be dried up, and the lively marks of spiritual fertility begin to appear. 11. Then the moral wilderness blossoms as the rose, and becomes a fruitful garden of righteousness, holiness, and love. 12. Lord, give us spiritual fruitfulness, and if we are possessors of grace, may it revive as the corn, grow as the vine, and spread forth its roots as Lebanon!'

Among the minutes of the South Alabama Presbytery held April 3d., 1845, we find that a committee brought in a Report on the state of religion, which, after being amended, was adopted, and commences with the following extraordinary specimen of phraseology,—'Although there have been no very striking manifestations of the stately steppings of Jehovah, among our Churches for the past year, &c.!'

The state of things in the Christian world as between the Roman Catholics and the various forms of Protestantism is quite interesting at the present time. The free action of the spirit of the age brings embarrassment and perplexity upon all. In those countries where there is liberty of profession, the infidelity, which is latent and wide spread in papal countries, is brought to light, and this gives to the Roman Catholics an opportunity of charging Protestantism with infidelty, and they avail themselves with great eagerness of the opportunity. They endeavor to frighten the timid back into the bosom of the Church by such language as the following, which we quote from one of their newspapers. 'The direct tendency of the doctrine of private interpretation is rank infidelity.' 'This is the inevitable fate of Protestantism.' 'Whilst infidelity is sweeping Germany from one extremity to another, whilst the followers of Tom Paine are filling every city and village with such works as the "Bible of nature," whilst an atheistical paper in London publishes forty thousand copies for circulation, while the Rev. Mr. Parker in Boston is running wild with his private interpretation of the Scriptures. Ohio takes up the cause also, and the finest printed and probably the largest periodical in the State, is published in Warren county, which attacks with an abundance of zeal and perseverance the whole fabric of Christianity.'

While the Papists are thus attacking the Protestants, the various sects of the latter seem to do all they can to provide materials for the attack, by multiplying the charges of infidelity among themselves. They are alarmed at the rapid progress the Roman Catholics are making, and are crying out for deliverance from their growing power, but all the time they are fostering divisions among themselves, and quarrelling with each other, and unite for no other purpose than to persecute and oppress the only denomination among themselves which adheres to the principle upon which they are separated from Rome.

If a spirit of charity and love, if freedom of enquiry and profession, and the acknowledgement of the right of all to interpret the scriptures for themselves, pervaded the ranks of Protestantism it would have nothing to fear from popery, but, as things are now managed, it cannot be denied it is losing ground every day.

In the mean time the spirit of dissent is creeping into the heart of the papal power. A great heresy and division has risen in Germany. The Irish repealers with the mighty Liberator at their head, are paralyzed by the potent influence of political intrigues which proceeding from Protestant cabinets, have secretly swayed the Vatican itself. The Roman Catholic Irish in America keep up their hurrahs for O'Connel, while every steamer brings over the scorching and scalding expressions of indignation, scorn and abhorence with which he denounces their support of southern slavery!

Perhaps, however, the Papists or the one side and the Potestants on the other may be forced into a state of respective internal harmony, by an actual and world-wide struggle against each other. The last steamer brings an account of a sanguinary battle between them in Switzerland. This may be the beginning of a conflict which will spread from nation to nation. The Emperor of Austria has taken high ground against the German Catholic Church, and in favor of the papal power. The storm may break out next in his dominions. The Maynooth question, in Great Britian, will perhaps produce an explosion there, and all over the political sky the clouds are scudding and gathering ominously, and a war of religion and of liberty, between the Roman Catholics on the one side, and the combined forces of Protestanism on the other, may suddenly involve the whole of Christendom.

The public, generally, are not aware we think, of the extent to which this question between Papists and Protestants, as rival powers, has entered into the movements of the nations. It is the leading principle of the politics of the world, at this moment. Its operations are seen in the vicissitudes that have befallen the Nestorian Missions in the Mountains of Mesopotamia, and in the violent proceedings against the Queen of Tahiti, among the central islands of the Pacific. It sustains Austria, in the balance, against Russia. It is the string which Louis Phillippe has pulled with such consummate address. And now, Sir Robert Peel, seeing with what effect these other powers have availed themselves of papal influence, is supposed to have secured its favorable operation to sustain him in his Irish policy. In the meanwhile the Protestants every where are becoming more and more indignant at beholding their rulers thus courting and purchasing at a price so injurious and fatal to them, the favor of Rome, and may not much longer be able to look on with patient submission.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

Among innumerable gratifying evidences of the universal prosperity and advancement of the country, we are particularly pleased to learn that a movement is in progress in Portsmouth, N. H. to introduce steam factories. A large sum has already been subscribed, not merely by the leading capitalists, but men of moderate means participating in the work. Portsmouth has some peculiar advantages, especially in a harbor that is never frozen, and always accessible. It is much to be desired that the business and activity of a country should not be drawn wholly away from smaller towns and concentrated in a few large cities. The various branches of manufacturing industry seem to have a tendency to scatter and distribute themselves over the surface of a country. Some find a concurrence of favorable circumstances in one place, and some in another. The result is highly auspicious and elevates the condition of the whole country in all its parts.

It is calculated that the aditional value given to property in Boston by the Railroads that concentrate here is greater than the aggregate cost of them.

The steamship Caledonia left Bostson on Thursday May 1st, at 25 minutes after two in the afternoon, with 68 passengers.

The sum raised in New York city for Pittsburg, will amount, it is supposed, to about $25,000.

But one Whig, Mr. Pendleton, is elected to Congress from Virginia.

The Mexican Minister of Foreign Affairs, has addressed a memorial to the chamber of Deputies, on the subject of Texas, which is represented as an able and interesting document, the aim of which seems to be to induce the Mexican Congress to acknowledge the independence of Texas, on the ground of its remaining a distinct nation.

The following paragraph from the Salem Gazette notices but one out of many evidences given by the enlightened and public spirited gentleman, whom it mentions, of his interest in the cause of education.

'LIBERALITY. We understand that at the recent Teachers' meeting, at Marblehead, a letter was presented from the Hon. Edmund Dwight, of Boston, enclosing a draft for $100, as a present to the association. Such an act of generosity from a citizen of another county—a stranger to members of the association, is deserving of the highest commendation. May he live to see a rich reward for this act of generous sympathy, and may the teachers of our county be stimulated to still greater exertions by the encouragement and aid thus unexpectedly received.'

The opening of the St. Lawrence River has started the business of the season, in the Canadas. The indications are, that there, as every where throughout the United States, if the peace of the country is preserved, the present year will be one of unprecedented progress in commerce, the arts of civilization, and general prosperity. The state of things in a business point of view, all over that part of our country occupied by free institutions is more encouraging and stimulating than it has ever been. Our produce is finding new and boundless markets abroad, our manufactures have probably secured a foreign demand and consumption that cannot be essentially checked, while the labor performed in building Railroads and other works of internal improvement, the currency put into quick circulation by the multiplying hosts of travellers, and the immediate contiguity into which the trading classes of the smaller towns are brought, by rapid and cheap transportation, with the larger towns and cities, together with the general development of enterprise and intelligence—the result of our institutions which are just beginning to take deep root and produce their ripe fruits—all these causes, with others which the political economist and philosopher might well spend his hours in detecting and enumerating, are giving rise to a visible advancement of public wealth, power, and happiness in this country which if not baffled by any disastrous interrupting influences, will before long astonish the world. Let the people with one voice, and of all parties, enforce upon their government the necessity of preserving the peace of the country. If that is secured it will be comparatively unimportant how parties fluctuate. The general progress is so firm and steadfast, the onward momentum of the country is so great that no domestic mismanagement could, probably, intercept or impede it.

In Salem, as well as in Portsmouth, the people are moving in the enterprise of establishing steam manufactories.

The kidnapping of human beings is encountering the opposition, and receiving condemnation from the moral sense, not only of civilized and Christian nations, but of what are considered the barbarian rulers of heathen countries. The Queen of Madagascar has inflicted summary punishment upon the Captain and mate of an English vessel for man-stealing, reducing them both to slavery; and when the Commander of a British frigate interfered, she boldly avowed the act and declared that she would repeat it under similar circumstances. The name of this spirited ruler is Ranavolana, and, from her energetic procedure in this case, it may well claim to be added to the list of female sovereigns, who, at this moment, are swaying the destinies of several of the monarchies of the world.

The Postmaster General has announced the successful bidders for mail contracts in New York and New England. The contracts are said to be highly favorable to the Treasury. The scene when the decisions of the Department were made known, was one of great interest. The hosts of applicants who have for some time, been thronging the Capitol, were assembled in a large hall, and awaited the result with the liveliest solicitude.

We are beginning to have the first auguries of the coming crops of the year. In the southern and middle states, the opening of the season is said to be most encouraging.

Accounts of fires continue to reach us from all quarters. A very serious one took place in Louisville, Kentucky, April 27th. The woods on Long Island were burning in several places, on the 2nd of May. There was a fire in Lynn on the 4th, and several in Boston during the week.

Anson Jones, the President of Texas, has issued his Proclamation calling an extraordinary session of Congress, on the sixteenth of June. President Polk has proposed annexation on the plan of the Resolutions of the House, rather than of the resolutions of the Senate.

The receipts of the United States Treasury during the quarter ending 31st of March were,

From customs,	$6,375,575,71
" lands,	486,532,20
" miscellaneous sources,	20,000,00
	$6,881,107,21

The expenditures for the same period, exclusive of payment of interest on public debts, reimbursement of loans, and liquidation of Treasury notes with interest were, 5,934,407,28.

Three of the anti-rent insurgents have been sent to the New York State Prison for two years.

At half past 12, o'clock, on the morning of Sunday, May 4th, a fire broke out in Portsmouth, N. H. which consumed between 40 and 50 buildings, including several brick blocks, and much property. The loss is estimated at $120,000. The fire advanced with great rapidity, and was seen at a distance of 50 miles. A locomotive was despatched to Newburyport for aid, and returned with a fire-engine and a large number of firemen. We see fires reported in Wiscasset, Saccarappa, and Damascotta in Maine, and are so frequent, and occur at such far distant points, as to call for, while they baffle, enquiry and explanation. We must suppose, either much greater carelessness than usual, or extensive and concerted incendiarism, or a contagious propensity resulting from an excitement of imagination in morbid and evil minds.

There are 439 journals and periodicals published in Paris. 428 in French, 6 in Polish, 3 in English, 1 in German and 1 in Spanish.

The packet ship Monongahela was, on her arrival from Liverpool, on the 3d of May, ordered into quarantine, having the smallpox on board, which had proved fatal in two or three instances.

There has been a violent storm on the Mississippi river, injuring more or less several steamboats.

In Michigan there was a hail storm on the 24th of April, so violent and destructive as to break in pieces windows, and kill whole flocks of sheep. In some inslances the hail stones were so large and descended with such force as to perforate the roofs of houses.

Steamship Hibernia arrived in Boston on Tuesday (6th) from Liverpool, the 18th ult., from Halifax the 4th inst—98 passengers from Liverpool to Boston—22 to Halifax—6 from Halifax to Boston. The Daily Advertiser informs us that 'the Hibernia had a very rough passage, after a few days of fine weather, in which she made more progress than ever before in the same time. She was met by a heavy gale from the west, which lasted for several days, obstructing her passage and covering her decks with water. After this gale had subsided, and the waters had become nearly quieted, she found herself one morning surrounded by floating ice, in the midst of which she was detained for fifty-seven hours. The weather fortunately remained calm, or the peril to the ship and passengers would have been extreme. The ice was closely packed in fields about the ship in all directions as far as the eye could reach. At every revolution of the wheels their 'floats' or paddles were liable to breakage from concussions with the ice, and when the boat arrived at Halifax, we are told that she had not a single whole float. A 'Sealer' from Nova Scotia, who was found amid the ice, was taken on board as a pilot, and the command of the vessel was surrendered to him for a time. When she was at last extricated, it was necessary to take a southerly course to avoid the ice, and after this there were frequently many large icebergs at a time in sight.

Mr. Healy the artist, our young countryman, comes out a passenger in this vessel. He is commissioned by Louis Phillippe to take for him the portraits of Gen. Jackson, John Q. Adams, Daniel Webster, Henry Clay and some other distinguished Americans. We understand that he will proceed at once to the Hermitage, as the precarious health of Gen. Jackson may render him too unwell to sit, should there be any delay.'

The Cambria arrived out on the morning of the 13th of April, having made the passage in about eleven days and a half.

The cars on the London and Birmingham Railroad traverse it, a distance of 112 miles, in two hours and fifty minutes, stops included.

The annual receipts of the revenue of Great Britain amounted at the close of the last quarter, April 5th, to £51,807,703—being an increase over the previous year of £1,410,726. The increase was in the several departments of customs, excise, stamps, and post office, in the last it amounted to £57,000. The actual revenue of the United Kingdom, for the year ending January 5, 1845, exceeded the expenditures £3,356,105.

The Rhine, and all the great rivers of Europe, have been swolleu with freshets to an unprecedented extent, and inundations have taken place more disastrous than any recorded in history. Frankfort, Dresden, Mentz, Cologne, Prague, and many other large towns, with thousands of villages, have been covered with water.

The Honorable LEVERETT SALTONSTALL, died at his residence in Salem, at 4 o'clock, on the morning of Thuraday, the 8th of May. In our next paper we hope to present to our readers, an adequate tribute to his character, from other pens. We have but a moment, as the Register is going to press, to announce the melancholy event of his death. As a private citizen in the relations of domestic and social life, and in the high places of professional and public service, his whole course has always inspired esteem and secured confidence.

He was of a truly noble nature. His soul was the abode of all honorable sentiments, of all tender generous and warm affections, of Christian charity faith and piety. The distinguished sphere in which he has moved, at the bar and in the Senate, as a legislator and statesman, has enabled large numbers of his countrymen to appreciate the traits of his singularly attractive and delightful character. His memory will be cherished with admiration, and his death lamented with the sincerest sorrow, by all who knew him.

*** Mr. Edwin J. Gerry, having received an invitation to take charge of the First Congregational Society, in Athol, for a year, will be ordained as an Evangelist, at Lowell, in the Church of Rev. Mr. Miles, on the evening of Thursday, May 15th. Sermon, by Rev. Samuel Barrett, of Boston.

INSTALLATION AT CABOTVILLE. The Rev. Crawford Nightingale, will be installed as pastor of the Unitarian Congregational Society in Cabotville, Mass., on the evening of Wednesday next, (May 14th,) The Rev. Henry W. Bellows, of New York, is expected to preach the sermon.

*** The Rev. Dr. Bigelow has been invited to take the provisional charge of the Pitts Street Chapel, in connexion with the Ministry at Large, and has entered upon the duties of his office.

☞ JOHN B. GOUGH ON SUNDAY EVENING. This able advocate of the Temperance Reform will speak for the last time previous to leaving for Cincinnati, on Sunday evening, at the Tremont Temple.

M. GRANT,
Pres. B. T. A. Soc'y.
F. R. WOODWARD, Sec'y. my10

☞ The Clergy are invited to meet in Boston, on Monday afternoon of Anniversary week, to discuss their duties in relation to American Slavery.

The meeting will be at Ritchie Hall, Temple Avenue, Monday, May 26th, at 3 P.M.

James Thompson,	Andrew P. Peabody,
Joseph Allen,	Henry A. Miles,
Caleb Stetson,	Fred. H. Hedge,
Samuel Ripley,	Samuel May,
Converse Francis,	James F. Clarke,
William Ware,	Geo. W. Briggs,
Samuel J. May,	Barzillai Frost,
Artemas B Muzzey,	Nath. Hall,
Oliver Stearns,	David Fosdick,
James W. Thompson,	John Weiss.
Alonzo Hill,	2w my10

☞ THE MASS. SOCIETY FOR THE ABOLITION OF CAPITAL PUNISHMENT will hold a Convention in the Marlboro' Chapel, on Friday, 30th inst., at 10 o'clock, A. M. 3w my10

☞ AMERICAN PEACE SOCIETY, Monday, May 26, at 7½ P. M., at the Central Church, Winter street. Address by Hon William Jay of New York. my10 3w

☞ REV MR FOX has accepted the charge of the Congregation and Church about being formed at the Warren street Chapel.

The services are at 10 A. M. and 7½ P. M., each Sabbath.

Application for seats may be made to Mr J. Thomas Vose, Treasurer of the Society, before or after service. my10

☞ BALTIMORE MINISTRY AT LARGE.—We are requested to state this rich and important field of Christian labor is to be vacated by the Rev C. H. A. Dall, on account of his health, as soon as a devoted man can be found to carry on that mission.

Address Rev Charles Briggs, Sec'y. A. U. A. my10 3t

☞ THE COLLATION. We understand that the Committee who has in charge the Collation for Anniversary week, are making all necessary preparations and notice will be given in the Register and Christian World next week, where Tickets may be obtained. It will be desirable that early application should be made for them, when they are ready, to accommodate the Committee in completing their arrangements. my10 1p

☞ THE DUDLEIAN LECTURE will be delivered in the University Chapel on Wednesday, May 14th, at 4 o'clock, P. M., by Rev Prof. Parks, of Andover Theological Semiary. Subject—The errors of Popery. 1p my10

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION will meet at Rev D. Austin's, in Cambridge, on Tuesday, 13th inst, at 2 p. m.

WM. NEWELL, Sec'y. my10

☞ AMERICAN UNITARIAN ASSOCIATION. A meeting of the members of the American Unitarian Association, for a discussion of the objects and interests of the Association, will be held at the Berry street Vestry, on Tuesday, May 27, at 9 o'clock, A. M.

It is desirable that all the members, who can attend, should be present, as an important alteration in the Constitution may be proposed.

The meeting for the choice of officers will be held in the same place, at half past six o'clock, P. M.

And the public meeting will be in the Federal street Church, at half past seven o'clock.

m10 3t C. BRIGGS, Gen. Sec'y A. U. A.

☞ MASS. CONG. CHARITABLE SOCIETY. *Notice respecting widows and orphan children of deceased ministers.* If any alteration has taken place in the condition of those who received aid from the Society the past year, or, if any new case has occurred, requiring the attention of the Society, it is requested that information of it may be communicated to the committee on, or before, the 19th of May inst. In new cases of widows, the age, number, sex, ages and circumstances of her children; a fair estimate of her property; her ability to help herself; what connexions she has who are bound to afford her assistance; in what way they do assist her; her income; and any circumstances which may give her a peculiar claim to assistance the present year, must be stated. In the cases of the orphans, the same information, in as far as it may be applicable to them, must be given.

No widow can be a beneficiary of the Society, whose husband, at the time of his decease, was not a settled minister in the Commonwealth, and who was not originally settled for, at least, the term of five years.

CHAS. LOWELL,
my10 2w Ch'n of Com. of M. C. C. Society.

☞ CHURCH OF THE SAVIOR. *Removal of their place of Worship, from the Old South Chapel to Amory Hall.* From increase of numbers, it being found inconvenient to continue the Sunday Services at the Old South Chapel, the Committee to whom was assigned the duty of procuring a suitable place, have engaged Amory Hall as the place of Worship for the CHURCH OF THE SAVIOUR until their Church and Chapel is erected.

Religious services at the usual hours, will be held at Amory Hall, To-morrow, (Sunday.) All persons interested are invited to attend. Seats Free. m3

☞ The next Semi-annual Meeting of the Middlesex Sunday School Society will be held in Medford, at Rev Mr Stetson's Church on the second Wednesday (14th) of May.

The services will commence at 10 o'clock, A. M.—The forenoon is devoted to a conference of the Teachers, and the afternoon to a Sermon and Addresses.—All the friends of Sunday Schools are invited to attend.

my3 2w B. FROST, Sec'y.

☞ UNION PASTORAL ASSOCIATION.—The next regular meeting will be at the house of Rev. Henry A. Miles, in Lowell, on Tuesday, May 13, at 11 o'clock. By order of the Secretary. my3

☞ NOTICE TO AUXILIARY ASSOCIATIONS. Associations auxiliary to the American Unitarian Association, are requested to make their annual payments to the Treasurer, Henry P. Fairbanks, Esq. corner of Milk and Kilby streets, on or before the 20th of May, as his Report will be made out at that time.

Agents of Auxiliaries who have been at any expense in the transportation of the Tracts, will deduct the amount from the funds when collected.

C. BRIGGS,
np26 4w General Sec. A. U. A.

MARRIAGES.

In this city, by Rev Mr Gray, Mr George Lovejoy to Miss Mary W. Robinson

On Thursday evening, by Rev Mr Woart, David T. Robinson to Miss Louisa F. Campbell.

In North Danvers, of consumption, Eliza Jane, wife of Mr Elisha G. Hyde.

In Beverly, Miss Emeline Wallis, 24.

In Littleton, on Tuesday, by Rev Mr Bryant, Augustus K. Porter of Harvard., to Mary H. daughter of Jesse Kimball, Esq. of L.; by Rev Mr White, Avery W. Nelson of Stow, to Miss Mary R. Taylor of L.

DEATHS.

In this city, 3d inst, Mr William Oliver, 64.

1st inst, Mr Wm C. Foster, late of Cherryfield, Me, 26.

3d inst, Dean Willis, Esq. 60.

In Roxbury, 4th inst, Mrs Mary P. Dodd, 28.

In Groton, 2d inst, Susannah, relict of Samuel Lawrence, Esq. 90.

In Milton, 2d inst, Enoch Horton Thayer, 3 mos., son of Mr Jason Thayer.

In Hadley, 5th inst, of croup, Mary Caroline, youngest daughter of Josiah W. and Catharine Kenfield, 4 years.

NEWPORT FEMALE SEMINARY. A very airy situation has been selected as a location for this Institution. The first term will commence the 22d of May. The Misses Coe establish this Seminary on the plan of the Troy Female Seminary, with the confidence that no Institution could afford them a model more worthy of imitation. They have secured the most competent Teachers in each department and are prepared to offer the best literary advantages in a location not to be surpassed for beauty of scenery and healthful climate.

Terms. Boarders $200 per annum, including fuel in winter, *sea bathing* in summer and an extensive course of English studies, or $300 will include music, drawing and painting, latin and modern languages.

Ladies desiring to spend the *bathing season* in Newport, will be received at the Seminary on condition of pursuing some branch of study, or receiving lessons on the piano forte or guitar. Those who wish to enter Prof Edwards' French class will apply before the 15th of of June. His admirable system of teaching is too well known to require commendation.

REFERENCES.

Newport. Rev C. T. Brooks, Rev T. Thayer, Capt Taylor, U. S. Navy, Capt Brewerton, U. S. Engineers, Hon Henry Y. Cranston, Peleg Clarke, Esq. Samuel B. Vernon, Esq.

New York. Dr Potts, Rev E. Mason, Messrs Prime, Ward & King, John Gihon, Esq.

Brooklyn. Drs Stone, Cutler, Cox, Broadhead, Rev Francis Vinton.

Morristown. Rev A. Henry Dumont.

Boston. Augustus Thorndike, Esq.. Hon Abbot Lawrence, Rev Dr Lowell, David Reed, Rev E. N. Kirk, Rev Wm M. Rogers, Rev H. Winslow, Principal Beacon High School, Lowell Mason, Mason, Esq. my10 5t

BOOKS FOR SABBATH SCHOOL LIBRARIES. *CROSBY & NICHOLS*, 118 Washington street, would invite the attention of Clergymen, Teachers and others, to their collection of Books for Sabbath School and Juvenile Libraries.

During the past year they have been continually engaged in collecting and examining all the new publications for the young, and having also been careful to obtain the opinion of Clergymen and others who have examined most of them with a view to their fitness for our Sabbath School Libraries, they will be able to offer a list of Books which are known to be good.

The following is a Catalogue, as far as completed, of books published within the past year.

Allegories and Sacred Lessons, by Rev T. B. Fox.	Little Stories for Little Folks
American Merchants	London Apprentice
Adolphus and James	Lorenzo's Stories
Allen Lucas	Lives of Children
Beauties of American History	Lost Child
Do French do	Mrs Follen's Child's Friend, 2 vols
Brother and Sister	My Early Home
Boy's Guide	My Uncle the Clockmaker
Do Manual	My Own Story
Belle, Blue and Bigot	Moderation
Character and Opinions of Uncle Barnaby	Mother's Primer
Child's Delight	Do Lessons
Clever Stories	Mamma's Birthday
Cleaveland's Stories for Children	Merchant Boys
Decision	Mignonette
Drunkard's Daughter	Mary's Visit to B.
Day in the Woodlands	Mother's Jewels
Energy	Never Too Late
Ethan Allen	Old Sea Captain
Ella Herbert, or Self Denial	Oliver Cromwell
Ellen of the Mountains	Old Maurice and Young Michael
Facts for Boys	Pet Lamb
Do Girls	Pleasant Journey
Fido	Pleasant Sundays
Favorite Scholar	Parent's Offering
Family Pride	Picture Book
Flowers for Children, vol 1	Pride and Principle
Do do 2	Private Purse
Frank Fairfield	Ruined Gamester
Five Years of Youth	Robins
Great Secret Discovered	Reflection
Goldmaker's Village	Rural Tales
Holiday Tales	Rhoda
Heroines of Sacred History	Sketches from the Life of Christ
Holland's Works, 6 vols	Settlers in Sanada
Hannah More's Rural Tales	Story of Grace
Do do Domestic Tales	Simple Stories
Hebrew Tales	Shipwrecked Orphans
Illustrations of Humble Life	Stories of the Revolution
I will be a Gentleman	Stories to Teach Me to Think
I will be a Lady.	Self Denial
Isabel, or Trials of the Heart	Tales of Shipwrecks
Integrity	Turns of Fortune
Jane Brush	The Tamed and Untamed
Knowledge for Every Child	Two Friends
Kate and Lizzie	Tales for all Seasons
Keepsake Stories	Token of Affection
Lessons Without Books	Two Apprentices
Louisa and her Cousins	Tale of Trials
Leonard Family	Two Half Dollars
Love of Admiration	The Maiden
Little Book of Knowledge	Very Little Tales
Lectures to Young Men	White Lies
Letters to a Very Young Lady	Walks in the Country
Little Lamb	Widow's Son
Log Cabin	Wonders of Art
	Young Man

The above list comprises but a small part of our collection. All new books that are suitable are added as they are issued.

ANNIVERSARY WEEK.

☞ Clergymen attending the Anniversary Meetings this month will find a room in the rear of our store which will be at their service.

A card containing a list of the Meetings will be ready for distribution to any who may desire it.

*** Clergymen will receive Tickets to the Collation, for themselves and their wives, at our store, as usual. CROSBY & NICHOLS,
my10 118 Washington st.

BATES' PATENT SLIDING TOP

CHAMBER SHOWER BATH.

THE subscriber respectfully informs the public that he continues to manufacture and has on hand a large assortment of the above celebrated CHAMBER SHOWER BATHS; he will finish them to suit the taste of the purchaser. They can be placed at the bed side and used before dressing, as they are perfectly tight and will not wet the room in the least.

From numerous recommendations, the following are selected:

[From Dr John C. Warren, Hersey Professor of Anatomy and Surgery in Harvard University.]

At the request of Mr Bates, I have examined his Chamber Shower Bath. It appears to me to be the most convenient portable shower bath I am acquainted with, for it is light, neat, and worked with very little trouble. This is an improvement which I am very glad to see, because I consider the external application of cold water to be a practice highly useful, and even important to most individuals.

The daily washing of the body serves to remove the cuticle, which is constantly forming on the surface of the skin, and thus purifies it, and leaves its pores open for the discharge of those fluids which the preservation of the health requires. Another great advantage is, that the sudden application of cold in this mode to the surface of the body produces a bracing effect on the internal organs, particularly those of digestion.

The introduction of these baths into public hotels would be, in my humble opinion, one of the greatest additions to the comfort of travellers, and their general use in private families would add much to the health of our whole population.

JOHN C. WARREN.
Boston, April 2d, 1845.

[From Dr George Hayward, Professor of the principles of Clinical Surgery in Harvard University.]

Sir,—Having seen in operation, and examined the Chamber Shower Bath of Mr Bates, I take great pleasure in expressing my approbation of it. Frequent bathing is so necessary to health and comfort, that I am glad an apparatus has been constructed by which a person can take a shower bath in his own chamber with very little inconvenience. The bath of Mr Bates I think well adapted to the end proposed, and hope it will come into extensive use.

Boston, April 7, 1845. GEO. HAYWARD.

[From the Rev S. Barrett, pastor of Chamber street Church, Boston.]

Sir,—I have, during the last year, made use of Bates's Patent Sliding Top Chamber Shower Bath, and have been exceedingly well pleased with it. It seems to me to be superior in many respects, to any other bath that I have seen. SAMUEL BARRETT.

Also, Badger's Vapor Apparatus, to be used with or without the Shower Bath; Bathing Tubs, and Pans; Roman Hip or Sitz Baths; Leg, Head, Feet, Arm, and Elbow Bathing Vessels; Foot Tubs and Pneumatic Baths; Hair Mittens and Rubbers; Bathing Caps, &c. &c. L. V. BADGER,
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MATTRESSES! MATTRESS

POETRY.

For the Register.

RESIGNATION.

Though dark the clouds that hang above my way,
And dim the light within my fainting soul,
Still will I trust thee till a brighter day
Prove that thy mercies all my life control.

Friends thou hast spared to me and many days;
And if of health thou hast denied the need,
Shall I withhold the tribute of my praise
To mourn the destiny thou hast decreed?

Ah! no, a brighter faith shall be the flower
Born of the seed I water now with tears;
And through the slowly—passing, painful hour
To watch its growth shall soothe these trembling fears.

Give me the calm, submissive mind that waits,
Without impatience to be taught thy will;
And that sweet trust in thee which ne'er abates
Though sorrow's keenest pangs the bosom thrills.

Thou didst not spare thy well-beloved Son
The thorny lot of earthly toil and pain.
Like Him I pray 'thy holy will be done,'
And in my heart without a rival reign.

Boston, Mass. H. J. W.

'NEITHER DO I CONDEMN THEE; GO, AND SIN NO MORE.'

She stood alone! while o'er her soul
'Ages of memory seemed to roll;'
She thought of her home, of her early years;
Of her childhood's joy, and its causeless fears!

Her tears fell fast, like the summer rain,
At the thought of the love, she could ne'er regain;
When her path through life, was strewn with flowers,
Which threw their bright hue, on the passing hours.

She stood alone! without word, or sound!
Calmly He wrote upon the ground,
Then raised his head; that voice of power
Which stilled the tempest's stormiest hour;

Came o'er her heart, like air from heaven!
'Thy tears are shed! thy sins forgiven.'
May those blest sounds win us to heaven!
Thy tears are shed! thy sins forgiven!

L. G. P.

THE GRAVES OF MARTYRS.

The kings of old have shrine and tomb,
In many a minster's haughty gloom;
And green, along the ocean side,
The mounds arise where heroes died;
But show me, on thy flow'ry breast,
Earth! where thy nameless martyrs rest.

The thousands, that uncheered by praise,
Have made one offering of their days;
For truth, for heaven, for freedom's sake,
Resigned the bitter cup to take,
And silently, in fearless faith
Bowing their noble souls to death.

Where sleep they, Earth?—by no proud stone
Their narrow couch of rest is known;
The still, sad glory of their name
Hallows no mountain into fame;
No—not a tree the record bears
Of their deep thoughts and lonely prayers.

Yet haply all around lie strewed
The ashes of that multitude;
It may be that each day we tread
Where those devoted hearts have bled,
And the young flowers our children sow
Take root in holy dust below.

O that the many rustling leaves
Which round our homes the summer weaves—
Or that the streams in whose glad voice
Our own familiar paths rejoice,
Might whisper through the starry sky,
To tell where those blest slumberers lie!

Would not our inmost hearts be stilled,
With knowledge of their presence filled,
And by its breathings taught to prize
The meekness of self sacrifice!
—But the old woods and sounding waves
Are silent of those humble graves.

Yet what if no light footsteps there
In pilgrim love and awe repair!
So let it be!—like him whose clay
Deep buried by his Maker lay,
They sleep in secret—but their sod
Unknown to man, is marked of God.

MISCELLANEOUS.

REVERSES OF FORTUNE.

A SKETCH OF WESTERN LIFE.

BY H. D. C.

PART I.

It was a mild autumnal evening in 1813. The sun had but just gone down, and his lingering beams, like dallying lovers, still kissed the blushing foliage of a forest, in what was *then* called the "Far West." Jack Frost, that inimitable painter, had already decked each tree and shrub with a thousand hues, from the rich, deep, golden tint, to the modest Quaker drab. All nature, indeed, seemed to have put on the "coat of many colors," as if determined to have at least one grand display, before old winter should throw over its face the white veil of unwilling seclusion.

The venerable forest of a thousand years, seemed to forget its age, as its tree tops smiled in the departing light of the sun, while the nestling birds from its embowered recesses carolled forth their simple vespers. The blue smoke, too, curling from the rude chimney of a solitary log cabin, which stood in the centre of a small "clearing," in the midst of the wood, seemed to rise joyfully into the clear atmosphere, as if it were the evening sacrifice of the tenement's humble inmates.

These were, a hardy New England Pioneer, his wife, two sons, and an infant daughter. The sons, William and James, were old enough to assist their father at "clearing, breaking, and cropping." The members of this humble family were amongst the first settlers in that part of the West, and of course endured many hardships, while they were deprived of the luxuries of an Eastern residence; yet they were cheerful and contented; and had it not been for the difficulty of paying for the lands they had purchased, their happiness would have been complete.

The difficulties which frowned upon them from the future and the spirit with which they met them, will appear from what follows.

Upon the evening in question, they were partaking of their frugal supper, when a knock from without, interrupted their meal, and conversation. Lee, the head of the family, answering the summons at the door, was saluted by a well-dressed stranger, on horseback, who requested "accommodation" for himself and his tired animal until morning. He was immediately welcomed by the sturdy pioneer, and giving his horse in charge of one of the boys, soon found himself comfortably seated by the fireside of his host. A plain but substantial supper was quickly prepared, after partaking of which, the stranger, won by the unaffected cordiality of his entertainer, forgot all reserve, and in the course of the conversation which ensued, communicated to him his name and history.

The guest, Henry Florence, was a native and a merchant of one of our Eastern cities. He was wealthy, and fond of adventure, and having vested a few hundreds in western lands, he resolved to gratify his desire of seeing the vast forests, the rolling prairies, and the noble lakes and rivers of the great West. Upon a visit of adventure as well as profit, therefore, he had accidently become the guest of the settler.

"You must endure many privations, in this wild, unsettled country," said Florence, in the course of the evening's conversation.

"Yes; but the "East" aint the place for poor men; now me and mine are as good as any body, and I like to be, where I can live like other folks. The West's a growin' country, and I've a notion I can grow with it, and when I die, leave something handsome for my children."

"How long have you been here?"

"Three years last March."

"How have you prospered during that time?"

"Oh! *first rate*, so far; but the drought has almost ruined the crops this year, and I'm hard pressed to raise the money to make my last payment on my land. The "shiners" are mighty scarce in these parts, and I'm afeared sometimes, I'll have to give up the land, and all I've earned these last two years, and paid towards it.—But never mind, we *must* have troubles or else we wouldn't know what we *could* do, if we tried."

These last words were spoken with a tone of resolution, though his voice trembled slightly, as he bent down to kiss the little Ellen in his lap. The child looked up into his face, smiled sweetly in response to his caress, and then nestled closer upon his bosom.

"Do you get discouraged at times!" asked Florence.

Well I *do* once in a while, feel something like it; but then, *it'll all come out right*,—that's my motto. We have got to be a little earlier and later at the business. Boys!" he continued, turning towards his sons, 'We've all got to work harder! I tell you, if we do'nt, we'll get no fodder!"

"I reckon we can do our share!" resolutely replied the youngest; his words met a response in the determined look of his elder brother, and in the approving smile of his father.

Henry Florence remained several days with the settler, whose unremitting exertions to make him comfortable were both effectual and appreciated.

Upon leaving, he urged his worthy host to accept some compensation, for the trouble and expense of his protracted stay, but received, in answer to all his entreaties, the blunt reply,

"Money aint the price of Isaac Lee's hospitality!"

A few days after the departure of the stranger, the wife and children of the settler stood at the door of their humble cabin, awaiting his return from the country town, whither he had gone, half-despairing, to arrange for the payment of the land which had cost him so many months of toil. The countenances of the group were sorrowful, save that of the little Ellen, who, like the rose, blushing beneath the April cloud, innocently smiled, unconscious of impending misfortune. Twilight gathered slowly, and, as if imbued with the spirit of the quiet hour, they were silent and sad, while they watched for the return of Lee.

They did not wait long. He soon emerged from the woods upon the opposite side of the "clearing," and as he saw them, he swiftly urged his horse towards them, shouting at the top of his voice,

"Hurrah, wife! Jimmy! Bill! Pet! all of you, hurrah. The land's all paid for! Mr. Florence did it! He got the receipts made out before he left, two days ago, and gave them to 'Squire Benson at the Land-Office, to keep, till I came to town! He's gone back to the East, but never mind, I'll have a chance to pay him, some day!"

"God bless him!" ejaculated the wife, while tears ran down her cheek.

"God bless him!" shouted the boys as they threw their ragged hats into the air.

PART II.

Seventeen years have elapsed, and time has brought changes. The forest has gradually fallen before the axes of the settlers; the little-cattle path, winding through the woods from house to house, has been superseded, by the well raised turnpike and county road; the little 'clearing' has expanded into a well-improved farm; and the flourishing village marks the spot where, but a few years ago stood the humble 'Public' of some settler, more ambitious than his neighbors.

How cheerfully the smoke curls up from the midst of yon beautiful grove of forest trees, surrounding that fine, comfortable farm-house! Look, too, at that bursting barn, back of it, with the glistening ice-icles, hanging from its projecting eaves,—for it is winter;—and at the sleek, well-fed cattle, standing upon the warm, south side, leisurely "chewing their quid" undisturbed by the cackling of the poultry, and the uproar of the greedy swine, contending over their evening potations of sour milk and corn. But let us look around. How straight the fences are! and how thrifty appears yon large orchard, although winter has hung ice-icles, where summer would have had leaves and fruit! How beautifully the starlight shines upon the frozen surface of that little stream, as it first emerges from the upland wood, and then stretches its bright course across the snow-covered meadow! —But come! 'tis Christmas time, and we will find good cheer at the farm-house. I will introduce you to its inmates.

Ah! a gathering! We have happened in at the right time! These twenty or thirty young people, are guests;—this is a merry-making, and truly they seem determined upon *making merry!*—Now supper is ready, and they are leaving the sitting-room for the spacious kitchen where a tempting display of chickens, turkeys, and meats of every kind await them, while portly pies, cakes, "dough-nuts," sauce, honey, and home-made preserves fill up the intervening spaces. And now, while they are enjoying themselves around the long table, let us take a more deliberate look at them.

That hale old man with a few gray hairs, at the head of the table, is our old acquaintance, Lee;—'Squire Lee now,—so pay him proper respect. That neat, tidy lady pouring out the coffee, and doing the honors, is his worthy wife, and that beautiful girl, with black eyes, and long dark tresses freely hanging down, upon her round, white shoulders, while she passes the cups, is her only daughter, the lovely Ellen, who when we last knew her, was only a prattling infant. Those two handsome, manly fellows, are her brothers, William, the eldest, and James,—the little Jimmy of seventeen years ago.

But while we are looking, they have finished their repast and are returning to the sitting-room.

"Now for the good old game of blind-man's buff,"—they are unanimous and are soon involved in the "chapter of accidents,"—such as making the "blind-man" fall over a chair, by way of prelude, then laughter as a chorus; or, perhaps, some blooming lass, having taken refuge in a corner, finds herself caught in the outstretched arms of the stumbling fellow, in attempting to escape. All is borne in good part, though the complimentary swains *do* venture to object to having her bright eyes concealed beneath the bandage.

Thus passed the evening. The guests had done full justice to themselves and their entertainers, and now it was time to depart for their several homes. This ceremony was at length accomplished, after some difficulty in finding the bonnets, shawls and cloaks of the girls, and after considerable trepidation on the part of the bashful beaux. It was at length over, and the farm house was again quiet. The company however had scarcely left, and the retreating sounds of laughter chiming in with the merry sleigh bells had but just died away, when the family of Newton were disturbed by cries from without, proceeding from James, who had just returned, after gallanting home, the mistress of his heart, who lived at a small distance from the farm-house. Running to ascertain the cause, they found him, leaning against one of the pillars of the rustic *stoop*, supporting the body of a young man from whose stiff and frozen limbs the life seemed to have departed. After a few hurried inquiries, to which James could only reply that on his return he had found the senseless form of the stranger laying across the snow-path at the foot of the steps, they carried him into the house, where, by applying the usual restoratives, they at length succeeded in bringing the stranger to a momentary consciousness. Being too much exhausted, however, to say more than merely thank the kind people who had rescued him from death, he was removed to a warm comfortable bed, where he seemed to repose.

During the whole night Isaac Lee and wife watched by his bedside, for his sleep was restless and a violent fever heated his brow. Thus they sat, when the grey light of breaking dawn, stealing through the half opened window curtains, diffused a sombre hue over the objects in the room, while the sickly flame of the dying candle fitfully flared in its socket. The countenance of the sleeper seemed still more wan and pale in the oblique rays, while his quick, nervous breathing, broke fearfully upon the stillness, and his eye gleamed with unnatural brightness through the half-opened lids; yet he moved not.

Lee gently laid back the long dark hair from the heated temples of the sick man, and after applying a cooling lotion to his throbing brow, gazed intently into his face, as if striving to account for the strange resemblance, which he fancied he there saw, to some long absent friend. As he gazed upon that pale face, memory seemed to awake from the slumbers of years to the consciousness of the past. The stranger seemed to form a link in a chain which bound him to other days, yet Newton could not solve the mistery. As he stood thus, the invalid suddenly assumed a sitting posture, throwing his arms into the air, and wildly gazing on vacancy. The next moment he was calm: but again, as if seeking to embrace some phantom of his phrensied imagination, he stretched forth his arms beseechingly, and shrieked—

"Oh! hope, hope!—money and friends—money and friends—money and friends and *hope!*—Despair and death! ha! ha! well you fight, which shall have me! but death shall conquer!"

He fell back exhausted, but soon another paroxysm aroused him from his temporary quiet.

"'Tis bitter, bitter cold! well, ha! ha! ha! this clean, white snow-bank makes a fine deathbed!—and then that's good, I have this world's charity for a bed-fellow, for I feel its icy embrace."

He paused a moment, gasping for breath; then, less wildly, in a more melancholy tone he continued;

"Houseless, moneyless, friendless;—has Edward Florence come to this?—Has—

"Gracious Providence!" exclaimed the astonished couple, as the strange likeness was explained; "can this be true?—the son of our benefactor thus deserted!"

"My father! mother! but I forgot you are dead, so you can't help me! no, no,—I'll die here by the road-side."

Again he fell back exhausted and speechless. The two sadly gazed upon the son of him who had been their best friend.

"Thank God he has been directed to our roof!" at length fervently ejaculated the wife. "He has found a refuge prepared by the benevolence of his departed father, and friends whose love shall be constant as their gratitude!"

"May heaven restore him!" said the husband.

"Amen!" sobbed the wife.

The angel of love bore that heartfelt prayer to heaven, and breathed it in the ear of mercy. A calm slumber descended upon the sick man, and his respiration became more regular. For hours he lay thus, and when he awoke, his fever had left him. Intelligence sat once more upon his countenance, and mild gratitude beamed from his eye. The danger was past, yet his excessive debility indicated that weeks would elapse, before his strength would entirely return.

The kind family did all to assuage his sufferings, that affectionate solicitude *could* do. Constantly, day and night, some one watched by his bedside; and when during his convalescence, the hours seem to hang wearily upon him, the gentle Ellen, with a smile, would win him from his melancholy, or read from some book to beguile the tedium of the "leaden-footed" moments. What wonder then, if love reared an altar in each of their hearts, whereon burned the pure flame, kindled by gratitude in the one, and by compassion in the other?

Edward Florence indeed felt a growing affection for her, who to him appeared more than an angel; for in his loneliness and desolation sympathy and love were doubly valuable. But a year before, death had robbed him of his parents. Reverses in business prior to this, had made his father almost a bankrupt; and the young man, bereaved by the loss of all he loved, and chilled by the prospect before him, had sought in the West, the few acres of land, left him, which offered the only hope of support. He soon exhausted his little stock of money; sickness came upon him; and on the verge of despair and death, he was rescued by the son of him, whom his father, in better days, had saved from ruin.

Here we would drop the curtain, but we can not forbear a single glance more.

Florence is alone no longer. He has almost forgotten the gloom of the past in the joyfulness of the present. A year has elapsed, and it finds him in possession of a flourishing farm. The woods are cleared away; the fences surround fields of waving grain; a cottage, neatly built, smiles from the midst of the little grove, just back from the high road—and—shall we look in! The village clergyman, as he joins the hand of Ellen Lee and Edward Florence, invokes the choicest blessings of heaven upon them, and repeats the frequently spoken words of the old farmer,—"Remember that a good action never goes unrewarded." [Arthur's Mag.

MR. AUGUSTUS,

THE GOOD SAMARITAN.

In the summer of 1841, JOHN AUGUSTUS, a man in humble life, now well known to the friends of temperance in Boston, and who deserves to be throughout the State, visited the Police Court in Boston, and, being very much interested in the case of a poor man, who, for the vice of drunkenness, had been sentenced to the House of Correction, stepped forward and offered to become bail for him. His proposal was accepted. He paid, out of his own pocket, the fees of court, amounting to a few dollars, and took the condemned man with him out of the court room. He persuaded him to sign the pledge, furnishing him with food and lodgings, and at last secured employment for him, and from henceforth the rescued drunkard became an industrious and sober citizen.

Mr. Augustus, inspired by the success of his first attempt, and impelled by the yearnings of his noble heart, continued his visits to the Police Court, and from August, in the year 1841, to February of the present year, has rescued from the jaws of the House of Correction and from the fellowship of convicted felons, one hundred and seventy-six men and fifty-six women—in all, *two hundred and thirty-two human beings*—a large portion of whom, but for the vice of intemperance, would have enjoyed an unquestionable right to the general regard of society. Fortunately for his benevolent attempt to stand between the drunkard and the customary course of law, Mr. Augustus has preserved a careful record of every case in which he has interested himself, and he is thus enabled to furnish an intelligent account of a large portion of the persons who, by his means, have been saved from confinement in South Boston. Full three-fourths of the number, or about one hundred and seventy-five, are now temperate and orderly citizens, and are gaining a livelihood. About one half of the whole number were residents of Boston, and the other half were temporary visitors to the city from the country and from neighboring States.—The proportion of foreigners was much larger of the men than the women. The amount of costs paid by Mr. Augustus, for the release of these persons, is $976,61. This amount has nearly all been paid back to him by the persons thus rescued. Of course, this amount of costs has been saved to the towns liable for it. It will be readily seen, however, that a much larger sum has been saved, by so many intemperate persons having become useful citizens, instead of being shut up in prison at the public charge. To those towns in the country which occasionally receive large bills for the support of drunkards in the House of Correction in South Boston, this point is not unworthy of notice. These considerations are glanced at, because, indeed, they should not be overlooked; but they are of little moment in comparison with the tears which have been dried up, the hearts which have been healed, and the families which have been made happy, by the restoration of so large a number of the human brotherhood, to temperance, usefulness and respectability. By the minute and unquestionable records kept by Mr. Augustus, rising eight-tenths of all the persons sent to the House of Correction are sent there for drunkenness. Through his Samaritan efforts, the number of commitments for this dreadful vice has been largely reduced—and besides the diminished expense, consequent upon reduction, the community has been incalculably blessed by the change.

The following statement will show the actual reduction in the commitments to the House of Correction, for drunkenness, since the Washingtonian reform commenced in Boston, but, especially, as resulting from the efforts of Mr. Augustus. In 1841, they were 605; in 1842, they were 541; in 1843, 456; in 1844, 407. On the first of January, of the present year, the number of persons remaining in the House of Correction, committed by the Police Court, was only 123; of which number 110 were committed for drunkenness, viz., 47 males and 63 females, other offences being but 13. During the first year, Mr. Augustus has saved 120 persons from the House of Correction; 20 of whom have since been sentenced to the House of Correction, the remaining 100 are doing well. It would be easy to show the actual amount, in dollars and cents, saved to the State, by a result like this; but not as easy to exhibit the blessings resulting to the rescued men, or to their families, many of the members of which would, doubtless, otherwise have become outcasts, or have found their way to our almshouses. But your petitioners forbear developments in relation to the House of Correction, having it is believed, a momentous bearing upon the subject of this petition. They believe, by going nicely into facts, it would be in their power to demonstrate, conclusively, that the Commonwealth will be largely benefitted by an entire change of the present method of commitments to the House of Correction in South Boston.

It is impossible to enter, in detail, into the formidable difficulties which a humble mechanic, like Mr. Augustus, has had to encounter, in order to proceed in his beneficent work. To say nothing of the formalities and liabilities which belong, alike, to all courts of law, he has, in most cases, provided a temporary home for his fallen brother, and allowed no rest to his head, until he has done his utmost to procure for him employment. It should be added, that, within a few months, a number of the 'merchant princes,' and other eminent philanthropists, of Boston, have given Mr. Augustus a substantial testimonial of their respect for his unwearied and invaluable services. Previous to this liberal act, Mr. A. had relied upon his own scanty resources, and had found it exceedingly difficult to carry into effect his praiseworthy labors.

[Mem. to Mass. Leg.

SORROW. There is sorrow of the world, that deserves little or no pity. And there is a sorrow too deep to be soothed, but in the rest of the grave. That is the sorrow felt by her who sees the husband of her early affections going fast to the drunkard's grave, and to the abodes of blackness and darkness forever! We can see our friends suffer; we may stand by and witness the amputation of a limb—and we may pity; but when we see that the suffering of the body is but a prelude to the pain that must follow: when you see the being we have loved, deliberately sacrificing both body and soul, to a demon that can show no pity—to a demon that has slain his thousands and tens of thousands, and delights in carnage and blood; it is that will cause sorrow which mocks all consolation. It is a worm that never dies. To lean on the trembling arm of the tottering inebriate—to sleep on the couch with the startling, troubled, maddened, wo-begone, hopeless drunkard—are living, abiding, sorrows that can die only with life itself!—And such sorrows poor woman feels and endures, because she cannot die—because she was constituted to suffer, till the attenuated thread of life has spun its last fibre, and bleeding heart has throbbed its last.

CONVERSATION. In your discourse be cautious what you speak, and to whom you speak; how you speak, and when you speak; and what you speak, speak wisely, speak truly. A fool's heart is in his tongue, but a wise man's tongue is in his heart.

Plutarch advises to moderate and correct all base, unworthy, and hurtful passions, that in all our conversations we may be open hearted, and sincere, and not seek to overreach or deceive others in any of our dealings.

Let all your conversations with men be sober and sincere; your devotion to God dutiful and decent; let the one be hearty, and not haughty; let the other be humble, but not homely. So live with men as if God saw you; so pray to God as if men heard you.

Nothing more engages the affections of men, than a handsome address, and graceful conversation.

Our conversation should be such, that youth may therein find improvement, women modesty, the aged respect, and all men civility.

Controversies, for the most part, leave truth in the middle, and are factions at both ends.

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Shipowners Lunatic Asylums.
City Administration, No. 3.

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ap26

THE ORIGINAL AND GENUINE
'ONE PRICE' STORE.
GEO. W. WARREN & CO,
Importers, Jobbers and Retailers,
GRANITE STORE,
Opposite the Marlboro' Hotel,
192 WASHINGTON STREET.

WE would invite the attention of the public to our new stock of

RICH AND FASHIONABLE GOODS,

which far surpasses any, of our previous seasons, in variety, quality, and style; together with a very complete and extensive assortment of Foreign and Domestic Staple Goods.

Being the only Retailers in Boston who are Importers of

SHAWLS AND SILKS,

We are of course able to sell these articles much less than others who purchase this side, and have to pay an Importer's Profit. It is easy thing for all to advertise themselves as Importers, but if purchasers will take the trouble to examine the 'Imports,' which are always to be found in the daily papers on the arrival of every packet, they will learn who imports, and also who impose upon the public.

With particularizing the great variety of our

Shawls, Silks, Dress Goods, Linens, Woollens, White Goods, Domestic Goods, Mourning Articles, Fancy Articles, &c.

We will only say that we have every material for Ladies', Gentlemen's, or Children's Wearing Apparel, and alarge assortment of

FURNISHING AND HOUSEKEEPING GOODS.

All of which will be marked as usual, AS LOW, OR LOWER than the same quality of goods can be bought elsewhere.

We like to have our customers visit as many other places as they may desire before calling upon us—for having the

Largest, Handsomest and best Lighted Store in the Union,

we feel that it will be our own fault, if we do not make ours the place to buy the right article at the right place.

ANOTHER FACT.

Customers have frequently remarked, on finding our prices so very low, that they had before supposed that in so large and splendid a Store we could not afford to sell our Goods so Cheap—forgetting entirely, that while our expenses are only three times the amount of the common average of stores, our sales are ten times as large. In fact, we can better afford to sell our goods, under our present system and present business, at 5 per ct. profit than at 12½ per cent. profit at our Old Stand.

MERCHANTS AND TRADERS

who buy for cash, or for credit A 1, will find this the place to lay in their stocks—and to all we say,

☞ *Come once and you will come again.* ☜
ap12-6w GEORGE W. WARREN & CO.

NEW ENGLAND TRUSS MANUFACTORY. The subscriber continues to manufacture Trusses of every description, at his residence at the old stand, opposite 264, No 305 Washington street, Boston, entrance in Temple Avenue, up stairs. All individuals can see him alone, at any time, at the above place.

Having had twenty years' experience, he has afforded relief to three thousand persons, for the last five years. All may rest assured of relief who call and try Trusses of his manufacture. He is now confident he can give every individual relief who may call upon him.

The public are cautioned against the many quacks who promise what they cannot perform.

Having worn the different kinds of Trusses, more or less, that have been offered to the public for the last twenty years, from different patent manufactories, and now continues to wear those of his own manufacture, he is now able to decide, after examining the rupture, what sort of Truss is best to adapt to all the cases that occur; and he has on hand as good Trusses, and will furnish any kind of Truss that can be had elsewhere.

J. P. F. manufactures as many as twenty different kinds similar to those that the late Mr John Beath, of this city, formerly made, and all others advertised in Boston, together with the patent elastic spring Truss, with the spring pads. Trusses without steel springs—these give relief in all cases of rupture, and a large proportion produce a perfect cure—they can be worn day and night, improved hinge and pivot Truss; umbifical spring Trusses, made in four different ways; Trusses with ball and socket joints; Trusses, for Polapsus Ani, by wearing which persons troubled with a descent of the rectum can ride on horseback with perfect ease and safety.

Mr Foster also makes Trusses for Prolapsus Uteri, which have answered in cases where pessaries have failed. Suspensory Trusses, knee caps, and back boards, are always kept on hand. As a matter of convenience and not of speculation, the undersigned will keep on hand the following kinds from other manufactories, which they can have, if his does not suit them; after a fair trial they can exchange for any of them;—Dr Hull's, Read's spiral Truss, Rundell's do, Salmon's ball and socket, Sherman's patent, French do, Marsh's improved Truss, Bateman's double and single do, Stone's Trusses. Also, Trusses for children of all sizes.

Any kind of Trusses repaired at short notice, and made as good as when new.

Ladies wishing for any of these instruments, will be waited upon by Mrs Foster, at the above place. Mrs F. has been engaged in the above business for ten years.

He likewise informs individuals he will not make their complaints known to any one, except when he is permitted to refer to them—it being a misfortune, and young persons do not want their cases known.

ap19 JAMES FREDERICK FOSTER.

80 VOLUMES OF JUVENILES, published since last May, suitable for SUNDAY SCHOOL LIBRARIES.

Flowers for Children, Turns of Fortune, Kate and Lizzie, The Two Apprentices, Domestic Tales, The Farmer's Daughter, The Young Student, 3 vols, The Robins, Tales of the Saxons, Frank and Harry and Lucy, new editions, Picture and Verse Book, Stories for Children, I will be a Gentleman, I will be a Lady, Morton Family, Lost Child, Providence illustrated, Widow's Jewels, William Penn, Lives of Apostles, with plates, Mountain Cottage, &c., Fairy Cabinet, New Stories for Boys, New Stories for Girls, Brother and Sister, Day in the Woodlands, Rural Tales, Cleaveland's Stories for Children, Allegories and Sacred Lessons, Allen Lucas, Great Secret Discovered, Child's Delight, Clever Stories, Oberlin's Memoirs, with additions, Energy, Facts for Boys, Family Pride, Beauties of American History, Adolphus and James, Frank Fairfield, Holland's Works, 6 vols, American Merchants, Uncle Barnaby, Keepsake Stories, Lessons without Books, Little Book of Knowledge, The World Before You, Little Stories for Little Folks, Lives of Children, Mother's Jewels, Oliver Cromwell, Rural Tales, Rhoda, Settlers in Canada, Story of Grace, Stories of the Revolution, Stories to Teach Me to Think, The Tamed and the Untamed, The Two Friends, Two Apprentices, White Lies, Wonders of Art, Goldmaker's Village, Beauties of French History, Illustrations of Humble Life, Jane Bruh, My Own Story Book; with a large supply of Works suitable for Teachers' Libraries.

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*** J. M. & Co. have received in addition to the above a large stock of Juveniles for Sabbath and Day School Libraries, the most of which, with those above, can be sold at the low price of 25 to 30c per vol, neatly bound in cloth, gilt back.

Any Works taken and not found of suitable character may be returned and exchanged for others, or the money refunded.

A Catalogue of the standard books suitable for Parish Libraries can be had at our Store. my3

BOOKS FOR SABBATH SCHOOL LIBRARIES. *CROSBY & NICHOLS*, 118 Washington street, would invite the attention of Clergymen, Teachers and others, to their collection of Books for Sabbath School and Juvenile Libraries.

During the past year they have been continually engaged in collecting and examining all the new publications for the young, and have also been careful to obtain the opinion of Clergymen and others who have examined most of them with a view to their fitness for our Sabbath School Libraries, they will be able to offer a list of Books which are known to be good.

A Catalogue, as far as completed, will be advertised in a few days.

C. & N. will soon publish, A Scripture Catechism for the higher classes in Sunday Schools, by a Clergyman.

CROSBY & NICHOLS,
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ONE THOUSAND NEW VOLUMES, Just received by BENJ. H. GREENE, 124 Washington street, a very large supply of Books for Sunday School and Juvenile Libraries. In addition to his usual supply, about one thousand volumes have just been received from New York and Philadelphia, comprising a very choice collection, and all selected with a view to furnishing Libraries the present season.

At the above store are published the principal Manuals used in our Sunday Schools.

Clergymen and others are particularly invited to examine the above Books, and any orders will be punctually attended to, and every accommodation will be given.

Sunday School Depository, 124 Washington, corner Water street. ap26

UNITARIAN TRACT, No 212. Christ our Head, by Rev A. B. Muzzey, for March. Published for the American Unitarian Association, by JAMES MUNROE & CO., Agents, 134 Washington, opposite School street. ap19

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DRESS SILKS,

OF A GREAT VARIETY OF COLORS.

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Of all colors. A large assortment of different kinds of plain and fancy SHAWLS and SCARFS.

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DR. MORTON,
Late Wells & Morton,
NO. 19 TREMONT ROW.....BOSTON,

WOULD take this opportunity to return his thanks to his friends and patients generally, for the liberal support he has enjoyed in introducing his valuable improvement for inserting Teeth. He is happy to inform them, that owing to the great increase of his business he has been induced to enlarge his dental establishment, and has so far completed his arrangements and perfected the manner of executing the work as now to be prepared to INSERT TEETH with a facility corresponding to the very great demand which he has hitherto been unable to supply. Feeling perfectly confident of the great benefit that the community at large must ultimately experience from a real and substantial improvement of this nature. He has no hesitation, after being solicited by hundreds who have been benefitted by the application of this principle, to give information through the public journals; knowing that no candid or disinterested person who will inform himself on the subject can regard it in any other light than as a real and valuable invention.

Dr M. would also beg leave to inform those who may need the operation that he is enabled to remedy deficient Palates and Roofs or CLEFT PLATES, and give a faculty of articulation. All operations upon the Teeth performed and warranted to give satisfaction.

Operation performed by Dr Morton, 19 Tremont Row, upon a young man, aged 23. The nature of the case was a hair lip, cleft palate, deficient palatine arch, and nasal septum posteriorly running down anteriorly to a small nipple-like cartilaginous projection. That portion of the maxillary bone between the caspidatus was entirely wanting.

It is astonishing to what degree of perfection, art and science have arrived in supplying the deficiencies of nature, or those caused by accident or age.—Here is a young man with a whole upper row of teeth, and an entire new roof to his mouth, so ingeniously and naturally placed in his head as to afford him all the advantages derived from those parts in a perfectly formed mouth; and this, too, without inconvenience. [Post.

GREENWOOD'S PSALMS AND HYYNS.—JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Savior, Brooklyn, N.Y. (Rev Mr Farley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Asiby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Alton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)